# VIRGINIA BAPTIST MINISTERS

George Braxton Taylor

SIXTH SERIES

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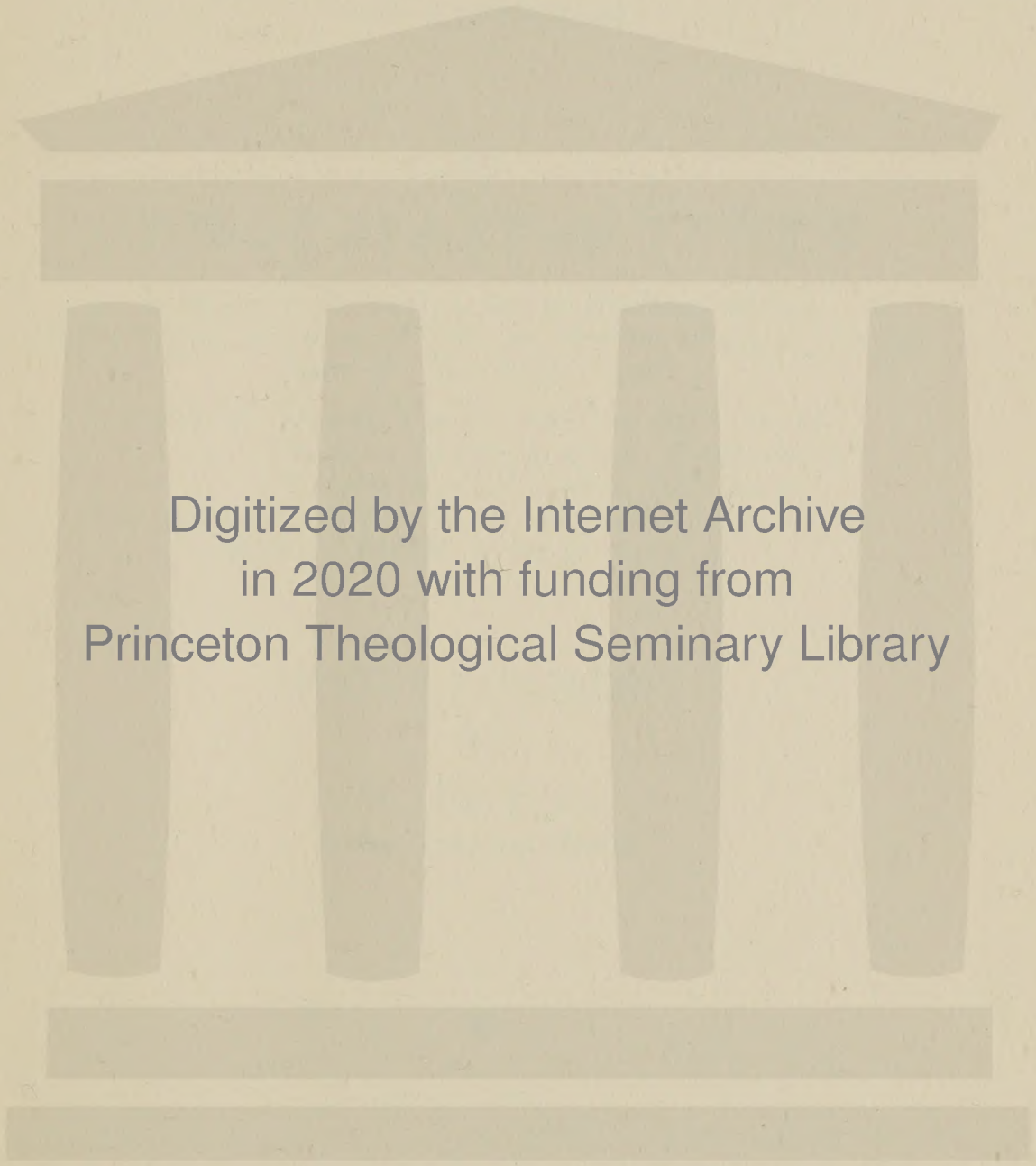
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# VIRGINIA BAPTIST MINISTERS

## *SIXTH SERIES*

1914-1934

*with Supplement*

BY

GEORGE BRAXTON TAYLOR

President of the Virginia Baptist Historical Society
Hollins College Professor of Bible and Resident Chaplain, Emeritus
Pastor of "The Hollins Field"

Author of "Virginia Baptist Ministers, Third Series"
"Virginia Baptist Ministers, Fourth Series"
"Virginia Baptist Ministers, Fifth Series"
"Life and Letters of Rev. George Boardman Taylor, D. D."
"Southern Baptists in Sunny Italy," &c.

WITH A FOREWORD

BY

R. H. PITT

Editor *Religious Herald*

1935

J. P. BELL COMPANY, INC.

LYNCHBURG, VA.

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By GEORGE BRAXTON TAYLOR

# *DEDICATED*

*to*

MRS. GEORGE W. MCDANIEL

DR. F. W. BOATWRIGHT

MRS. R. S. KILBORNE

MISS ROSA MARIA GILLIAM

*who by their generosity have helped to make possible the publication of this volume*

# HONOR ROLL

*Each of the following helped to insure the publication of this book, by purchasing ten copies:*

Park View Baptist Church, Richmond, Va.

Mrs. Stella DeLand Dickinson, Rochester, N. Y.

Blacksburg Baptist Church, Va.

Mr. J. P. Taylor, Memphis, Tenn.

Mr. W. M. Rucker, Petersburg, Va.

Fredericksburg Baptist Church, Va.

Mrs. J. W. Wildman, Burkeville, Va.

McManaway Memorial

Enon ("Valley") Baptist Church

# FOREWORD

There are no ranks or orders in the ministry of the New Testament. This is what instructed Baptists hold and teach. The minister is to them, first of all, as the name indicates, a servant. He is not counted as a ruler, though he is usually esteemed as a leader and teacher. When he is called to the pastorate—and the great majority of them become pastors—he is charged with certain definite duties and responsibilities which carry with them some measure of authority. These, however, are attached to the pastorate and not to the ministry as a vocation. Despite the fact that among Baptist people the preacher has no ecclesiastical rank, he becomes in their work and organization a highly important person. What may be lacking in formal authority is supplied in influence. The challenge which a call to the pastorate offers him is usually met by unselfish devotion to the great interests that are committed to his care. Thus it happens among our people that the pastor is the person, or, as the older folk called him, the parson. The history of our Baptist churches is to a very large degree the history of the men who have filled their pulpits, who have frequented the homes of their people, who have baptized them, who have buried their dead, who have taught them and warned them and guided them amid all the vicissitudes of the present life and have helped to inspire them with the blessed hope of the life to come. Any man therefore who preserves the story, though in simplest terms, of a faithful, godly pastor, renders a service to the denomination and to the world of the highest value.

Virginia Baptists are deeply indebted to the Taylors—James B. (the first) and George Braxton, his grandson—for the patient, accurate, informing and sympathetic sketches found in the five volumes, the first and second by the grandfather, and the three later volumes by the grandson, in which the simple annals of our Virginia Baptist preachers who have lived and labored among us and who now rest from their labors, are set forth. From these volumes, with such connective tissue as may be found in the minutes of our various organizations and in the columns of the *Religious Herald,* a quite passable history of our Christian body in Virginia might be prepared.

How swiftly the endless procession passes! How many hundreds of men have fallen out of the ranks of our Virginia Baptist ministers in the stretch of years during which I have observed them! What worthy, industrious, excellent, faithful, loyal men they were! Surely our Christian hope is reasonable. Somewhere in God's universe these rare and noble souls, bought with the blood of Christ, rejoice with Him in joy unspeakable and full of glory.

Not much in the way of worldly gear can be expected for a service such as this beloved author and editor has rendered, but surely the Baptists of Virginia will see to it that this new volume is added to the other brief life stories of their faithful ministers and will become a part of the family library. On our own behalf and on behalf of many hundreds and thousands of our people, we thank Dr. George Braxton Taylor and hope through the medium of his book to spend pleasant hours renewing our companionship with the men to whom he renders these memorial tributes.

R. H. Pitt.

# PREFACE

The Virginia Baptist Historical Society at their annual meeting in Petersburg, February 1934, requested me "to prepare another volume of biographies of Virginia Baptist Ministers." I agreed to undertake this service to which the Society called me.

I now turn over to the Society, the General Association, our Baptist brotherhood and the reading public this "Series VI, Virginia Baptist Ministers." My work has been expedited by the kindness of Rev. L. Peyton Little who has given me the use of "questionnaires" filled in by our preachers themselves and clippings from the newspapers, all of this data being arranged with perfect system. My cordial thanks are returned to my beloved and esteemed brother, Mr. Little. To so very many whose names will be found by the reader on page after page and yet others, who have graciously helped me, I also express my sincere appreciation.

Two difficulties encountered have been, on the one hand an almost embarrassing abundance of material and on the other hand meagerness of information. In the period covered by this volume, 1914-1934, the number of Virginia Baptist ministers who have died has been so large that very many of these sketches are of necessity condensed, for the book must not be made by its size too expensive. So the usefulness and service of these preachers is not to be altogether measured by the length of their record as here set down.

This volume is richer in genealogy than any other one of this series. Special care has been taken to secure accuracy but proper names are in a class by themselves, without the help elsewhere provided by the context so doubtless there are errors especially in this part of my work and I entreat the reader's patience.

The financial side of the publication of this volume, as well as the writing of the text, has also fallen to me. Besides those to whom the book is dedicated, the churches and individuals whose names appear on the "Honor Roll," by subscribing each for ten copies have greatly helped the prompt appearance of this "Series VI."

The preparation of this book has been for me not only a labor of love but also a benediction. I am moved to declare that the Virginia Baptist ministers, who have died in these two decades, no less than those who at an earlier period passed to their eternal reward are a blessed company. They have had "this treasure in earthen vessels." They have had their faults, they have made their mistakes but in the large they have loved God and mankind sincerely and labored unselfishly for the fuller coming of the Kingdom of Heaven in the Old Dominion and to earth's remotest bounds.

GEO. BRAXTON TAYLOR.

*"The Enon Oaks," Hollins, Virginia,*
*"Christmas Day" 1935.*

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## CALVIN ROAH NORRIS
### 1870–1914

A small "kodak" of him shows a man of average height, weighing probably 150 pounds; clean shaven with a high forehead, an intelligent face and a genial expression.

He was born August 27th at Soda Hill, Watauga County, North Carolina, his parents being W. H. and M. E. Norris, and his brothers and sisters: E. M., C. R., J. L., J. T., Nannie, Mollie, and W. W. He was baptized January 20, 1889 by Rev. David Greene at West Camp Church, Watauga County. He studied at the public schools and at Wake Forest College. He was ordained at Meat Camp Church in 1906. He was married July 17th, 1895, at Moritz, N. C., by Justice of the Peace N. H. Norris to Miss Cora A. Gragg, daughter of R. G. and Mary A. Gragg.

He was pastor of six churches in North Carolina and five in Virginia. At his mother church among his own people his ministry began and continued for three years in which time "a large and influential church was built." In Virginia he had five churches; two fields. He was first in the Augusta Association, having Stuart's Draft and Neriah, under the State Mission Board; this for two years. His last home was at Pamplin, where he was the energetic and faithful pastor of Elon (Pamplin), Matthews, and Evergreen. At Pamplin, after an illness of about two weeks, on June 13th he passed away being survived by his wife and seven children. After the funeral service conducted by Rev. W. L. Wayts of Farmville and Rev. A. J. Ponton of the Pamplin Presbyterian Church, his body was taken to his old home in North Carolina and laid to rest at the church where he was ordained. He was a Royal Arch Mason, an Odd Fellow, and a member of several other fraternal organizations. In the party that made the journey to Watauga, N. C. his church and lodge were represented.

The Rev. A. J. Ponton paid him the following tribute: "Truly he did a great work in our midst in the little while that he was spared us. All classes will miss him and his place cannot be easily filled; but I shall miss him, oh! so much! We were like David and Jonathan. We were true

yoke-fellows. We walked together, we preached together, we prayed together, and in all our close and intimate associations there was never a jar. He was a Baptist, loyal and true in every tenet of his faith, yet withal void of a sectarian spirit. His heart, life and vision of work and service was larger than any human creed. As he died far from those who knew him intimately, and as at the time of his death he was the only Baptist minister residing in the county, and as I knew and loved him, I want to place, as it were, this little flower on the grave of my departed brother, that the great evangelical body of Christians, of which he was a member, may know something of their loss in his death."

---

## SAMUEL P. MASSIE
### 1835–1914

He was born in Amherst County; here most of his life and ministry was spent and in the family graveyard, near Lowesville, his body was laid to rest, his death having taken place October 2. He grew to manhood having led a quiet life but when the call to arms sounded in 1861 he enlisted in Company I, Nineteenth Virginia Regiment of Infantry, Pickett's Division and served all through this war. Then he became a ministerial student at Richmond College. "He was unassuming in his manners but when he had an opportunity to speak at Sidney Baptist Church, Richmond, he displayed such passionate evangelistic gifts that he was invited to conduct a meeting, which became a revival. He was elected pastor and served till the close of the session. During the summer his labors were so successful that he did not return to the college but settled among his own people and gave his life to the preaching of the gospel in his native community."

During his active ministry he served the following churches in the Albemarle Association : Sharon, Walnut Grove, Jonesboro, Midway, New Prospect, Piney River, Rose Union, Mt. Shiloh, Mt. Moriah, Adiel, Central and Oak Hill.

His wife, who before her marriage was Miss Lucy Cox, preceded him to the grave by five years. Three children survived him, C. G. Massie, a civil engineer of Amherst County; P. R. Massie, a lawyer of Lynchburg and Mrs. Ella M. Harvey, of Amherst County.

## C. E. WRENN
1858–1914

He was born in Hanover County, Virginia, and was baptized at the Grace Street Church (corner of Grace and Foushee), Richmond, by Dr. Wm. E. Hatcher. He was ordained in Danville, Va., November 5, 1906. He was married in California, August 4, 1898 to Miss Alda Gaines, daughter of Mr. and Mrs. Henry Gaines, of Bristolville, Ohio. He was pastor of these churches: Schoolfield (Danville, Va.), Jesup, Georgia, Elon, Hopeful Field, near Hewlitt, Virginia. He died in San Antonio, Texas, May 22, whither he had gone, with his wife, in search of health. He died at one-thirty p. m., Friday at his apartment, 311 East Dewey Place. He had been in San Antonio only about six weeks having come there from New Mexico; the funeral, in the parlours of the Skelley-Lowing Undertaking Company, was conducted by Baptist ministers of the city and the interment was in the Mission Burial Park. He was survived by his wife and one sister, Mrs. Susan Harlow, Seattle, Washington. "His faithful and earnest endeavors in the work of preaching the gospel had impressed his many friends in Virginia." Disease (kidney and heart trouble) in his last years made it impossible for him to do his best in his chosen field of service. Yet he made a large place for himself among the people whose lives he touched by reason of his faithfulness. His face was a very picture of gentleness. Think of that lonely grave in Texas, so far away from his native soil!

---

## JOHN RICHARD THOMAS
1851(?)–1914

He was a Christian from his earliest years. After a very active service among the Methodists in Baltimore, in his maturer years, he came to the Baptists being baptized by Rev. W. J. Nicoll at the Riverside church, Baltimore about 1884.

"After some years of service as a deacon and as a licensed preacher, he was ordained to the ministry on January 8, 1893, and became pastor of the Nanjemoy Church, Charles County,

Md., where he labored most successfully for more than seven years. He afterwards served two of the churches of the Northern Neck, Potomac and Pope's Creek; after several years, he organized the Port Tobacco church. Through all kinds of weather this man of God ministered to the people of that village, driving fifteen miles each way twice a month, and receiving but meagre financial support. From there he was called to Rio Grande, N. J., and after a while he went to Georgia Plains, Vt., and from there to Hornerstown, N. J. Failing health caused him to return to Colonial Beach, Va., where, after a brief rest he accepted the invitation of the church at that place, which he had once before served. Brother Thomas was a saintly man, and greatly loved by all who knew him. He left his widow and three sons and three daughters. His youngest son, Charles E., at the time of his father's death was a student at Crozer Theological Seminary preparing for his life work as a minister of the gospel.

Brother Thomas was a man of prayer. In both college and seminary it was not an unusual scene to see him kneeling in his room, with groups of students around him. The spirit of hopefulness and buoyancy filled his soul and he was the friend of the discouraged and disappointed man.

About four months before his death he resigned his field on account of ill health. He spent the last days at his old home, in Gloucester county. His funeral was held in the Union Baptist church and was conducted by the pastor, Rev. S. T. Habel.

---

## JAMES SHIRLEY LYNN

### 1835–1914

"A well known Baptist minister, and for a number of years pastor of churches in Franklin and Bedford counties, surrounded by his wife and children, he died at his home in Bedford City, Friday, December 18, after a short illness from heart failure. He was born June 20, 1835, at 'Springdale,' the home of his father, in Prince William County, Va., and was the fourth in descent from John Lynne, who came from Scotland to that county.

"His father, Justice Seymour Lynn, for many years presiding justice of Prince William County Court, and at the outbreak of the late war a member of the Virginia Legislature, refugeed with his family to Cumberland County, where his friend and colleague, Dr. Robert Nelson lived. It was here some years after the war that his son, Shirley, met and married Miss Helen Margaret Daniel, daughter of Robert Daniel of Cumberland County.

"Mr. Lynn enlisted in the Confederate Army as a member of Brawner's Cavalry, and later in Colonel John S. Mosby's Rangers. He was captured and imprisoned at Point Lookout for six months but escaped in the spring of 1865. After recovering from the effects of starvation and exposure, he rejoined the Rangers and remained with them until Mosby surrendered.

"After the war be became a Baptist, and was an active worker in the church, doing evangelistic work as opportunity offered, especially at needy mission points in city and country. After being ordained, he engaged in state mission work in Franklin and Bedford counties, establishing many missions, some of which were developed into organized churches, and are now doing good work in the kingdom. He was mighty in the Scriptures, a good theologian, and when he arose to speak in our associations and conventions, he always had something worth listening to.

"He was baptized by Rev. J. C. Perkins in November, 1866, in Cumberland County. He was educated at private schools and at Oak Grove Academy, Fauquier County. He was licensed by Fork of Willis Church, James River Association, 1867, and ordained by Grove Church, Fauquier County, July 13, 1894. His marriage was February 16, 1870, the bride's mother's maiden name being Louisa Norvell, and the Rev. Dr. Byron Sunderland performing the ceremony."

His pastoral record was: Grove Church (Potomac Association), 1895; Haleford, 1896-98; Mt. Ivy, 1896-99, 1905-08; Staunton, 1902-08; Cooper's Cove, 1901-02; Radford, 1902-03; Difficult Creek, 1907-09; Palestine, 1908-10; (all in the Strawberry Association); Rocky Mount, Blue Ridge Association, 1897-99.

He was survived by his wife and the following sons and daughters: Robert M. Lynn, managing editor of the *Richmond Evening Journal;* Shirley Seymour Lynn, county surveyor of Bedford County; and Misses Ruth, Leah, Lucy, Nannie, Esther and Mary Lynn.

---

## JOHN HENRY HARRIS
### 1835–1915

He was born in Rockbridge County, Virginia, the son of William Overton Harris. He became a member of the Natural Bridge Baptist Church in 1854 and was ordained to preach about 1859. For several years he engaged in teaching and was head of a school in Greenbrier County in what is now West Virginia, when the Civil War broke out.

He frequently remarked in after years: "That he was never a secessionist until April 17, 1861," the date the Virginia Convention adopted the ordinance of secession, immediately following Mr. Lincoln's call for troops to coerce the states which had seceded. Citizens of Greenbrier offered Mr. Harris the captaincy of a troop of cavalry composed of young men of that county but he declined to accept, preferring religious work with the army. Soon afterward he was appointed to a chaplaincy and served in this capacity until within a few weeks of the end of the war in the spring of 1865 almost entirely in Western Virginia and chiefly with General John B. McCausland's Cavalry command. Although supposed to be a non-combatant he was frequently in action with the troops and became noted for his courage and daring as a scout. His labors, were chiefly, of course, confined to the camps and hospitals.

At the end of the war he married Mrs. Lumina J. Wallace, widow of Robert Warren Wallace, member of a prominent family of Rockbridge, residing near Natural Bridge. For many years he served as pastor of Baptist churches in Rockbridge, Bedford and Botetourt counties, including Natural Bridge, Neriah, Chestnut Hill, Arnold's Valley, Jennings Creek and Back Creek. Some years prior to his retirement it was stated that marriage licenses in the office of the county

clerk of Rockbridge showed that Mr. Harris performed more marriage ceremonies than were performed by any other minister in that county.

Several years prior to his death Mr. Harris' eyesight was impaired and eventually he became blind. But even when sight was entirely gone he continued to proclaim the Gospel. Mr. Harris was a man of wide reading and of vast information. Naturally conservative in thought and speech, his sermons rarely displayed emotionalism, although occasionally he would become truly eloquent.

His son Mr. Walter Edward Harris, editor of the Petersburg, Va. *Progress-Index*, says of him: "My father was very nearly the best-informed man I have ever known and one of the few I have known who regarded his honor even in the smallest matter as absolutely above price. I appreciate more fully the longer I live the splendid heritage of my father's character."

In a beautiful tribute to Mr. Harris, Mr. E. P. Tompkins, not himself a Baptist says: "Born amid comparatively humble surroundings, knowing many a time the need for strict economy, passing in early manhood through that period of the Southland's history that tried men's souls, his humble trustfulness in his Father's loving care never for one instant wavered; but 'working with his hands the thing that is good,' he sat down at the close of day in the sweat of his face to eat bread.

"Undaunted by lack of means in early life, he set about getting an education. After preliminary schooling, he first worked at the bricklayer's trade, and then taught school in a mountain district of West Virginia. By this means he obtained instruction in a theological school. He then began preaching—a ministry that was destined to pass the half-century mark. Let it be said that much of the work done by this devoted man was as truly missionary as any done in heathen lands. It is worthy of record that for almost forty years, without intermission, save only when detained by sickness or by flood he ministered to the church at Chestnut Hill, Bedford County, distant nearly twenty miles from Mr. Harris' home, and separated from it by the entire chain of the Blue Ridge Mountains; also that the beginning of his

ministry here takes us back to a time when on horseback was the only feasible method of getting from place to place. So, year in and year out, through withering heat and bitter cold, braving flood and tempest, in loneliness along the barren mountain-sides, this rugged 'soldier' rode back and forth, carrying into remote regions the gospel of Jesus Christ. But this was not all his work. With his own hands, assisted by his father, he hewed logs to build a home for his parents, laboring early and late. Preparing his sermons at night, he would start at noon on Saturday to his appointment, and after preaching once, twice or thrice on Sunday, would ride far into the night in order to be back at his farming on Monday morning.

"Some twenty years ago Mr. Harris suffered a grievous affliction in the loss of sight, but with no word of complaint he continued to go back and forth to his several charges alone, depending upon the eyes of those whom he met to guide him in his journeyings by highway and by rail."

He died at Natural Bridge January 29, 1915. His children were: Walter Edward, John B. L., and William Overton, III, and a step-daugther, Mrs. Robbie W. Wilson.

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## A. S. MURRAY

### –1915

His parents were Mr. and Mrs. Thomas Murray and his brothers and sisters: John, Mary, Sarah, Safried, and Coleman. The Liberty Hill Church sent him forth to preach. He was married to Miss Martha J. Comer the daughter of Jonathan and Rebecca Comer.

His field of labor was in New River Association, his churches being: Grubbs Chapel, Pine Branch and Mt. Carmel. He died at Troutdale, Grayson County, of age and hardship, April 20th.

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## JOHN HORACE NEWBILL

### 1843–1915

On his third attempt he, when seventeen, succeeded in enlisting in the Confederate Army. He was with his battery (Fleet's) in all its battles save two; once he had a rising in

his head from the roaring of the cannon and once he was detailed to carry some broken down artillery to Staunton. He was born September 20th in King and Queen County, near Mattaponi Church. His parents were John Armistead Newbill and Eliza Holland. At his mother's death he was only five years old; then he lived in the home of Dr. Mason Evans, Middlesex County, until he went to the army. Upon his return to the farm his spirit was restless and although his education was limited he longed to preach. When he heard that the Woman's Aid Society of the Hermitage Church had decided to take care of his expenses at Richmond College, his heart leaped for joy. While a student in Richmond he was ordained. Before the Education Board he declared that he did not know the date of his conversion for he could not remember the time when he did not love the Saviour. Thus began a long and useful ministry the following being his churches: Burkeville; Chase City; Elon and Sharon (Appomattox Association); Boydton; Crew; West Point; Bethel, Ephesus and James Square (Concord). Every young Baptist preacher is nervous about his first baptizing; this one was doubtless quite embarrassed for at the mill pond in Middlesex, when he "buried" his first candidates, in the large crowd present were these three preachers: T. B. Evans, John Pollard and George W. Beale. Mr. Newbill, "as a preacher, was earnest, instructive and solid with marked simplicity and godly sincerity. His manner was deliberate, serious, dignified. He did not, with any affectations of style or studied eloquence, seek to commend his message and exalt himself, but he magnified the gospel and hid himself behind the cross. He was an orthodox Baptist and on our denominational truth was a trumpet that gave forth no uncertain sound. With the art of a draftsman he once drew a chart, or diagram, illustrative of Scriptural baptism which he exhibited and explained in lectures on that subject before many audiences. In the private circle and particularly in his home he was social and genial and very entertaining on denominational and many other subjects and his conversation flowed with ease and grace. He was of medium stature and heavy build and his well-formed head rested on massive shoulders which

fittingly betokened the solidity, firmness and resolute strength of his moral and religious character."

From October 1873 when they were married in Richmond to January 20, 1914, when she passed away, his wife (*neé* Miss Mary Parker Muse), "cheered, comforted and strengthened his life-long toils with all a wife's fidelity." They first met when they were students, she at the Richmond Female Institute and he at Richmond College. A member of the Shiloh Church, King George County, where he spent the last fourteen years of his pastorate said that Bro. Newbill and his family had done more for that community than any others that had ever lived among them. What they knew of church music, instrumental and vocal, had been taught them by Mrs. Newbill. Although he had not had the best early educational advantages, perhaps because he had not, he was deeply concerned in giving young people high school and academy opportunities. Along with his church work for three years he was principal and business manager of the South Side Academy at Chase City and later filled the same positions at the West Point Female Institute. Missions, woman's work, Sunday schools, all had a warm place in his heart. The Sunday School Convention of King George County was in no small degree the outcome of his thought and zeal. The parsonages at West Point and Shiloh were erected while he was pastor. The Newbill children were Prof. Aubry Newbill, at the time of his father's death, principal of the Colonial Beach High School and Mrs. R. A. Peed and Mrs. Joseph G. Heflin both at that time of King George County.

On the afternoon of May 21 1915, the funeral took place. His body was laid to rest beside that of his wife, in the cemetery of the Shiloh Church.

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## WILLIAM JORDAN SHIPMAN
### 1836–1915

Upon request he wrote thus about his ministry: " . . . There has not been a day since I commenced my work that I have not been in the pastorate. I was ordained at Fair Mount Church, Nelson County, Va,, May 23, 1860. Into the mem-

bership of that church I was baptized eight years before by Rev. T. W. Roberts, then a missionary under the State Mission Board. . . . The next day I entered upon my ministerial work as pastor of Fair Mount and Ebenezer churches. These churches I served for eleven years. In 1861 I was absent for several months by permission of the churches as chaplain of a company in the Confederate service composed of members from my church and community and stationed at Manassas. When the company was put in General Smith's command, he refused to have a chaplain, and I returned to my churches. For twelve years I was pastor in Salem, Roanoke County, and during the third year of my pastorate built the Salem Baptist Church. I then went to Richmond and was pastor of West Main Street Church for six years. From there I came to Halifax Courthouse, where I was pastor thirteen years. During my pastorate the beautiful and roomy house in which the Baptists now worship was built. From there I came to Rice. The field consists of Pisgah and Sharon churches, the latter six and a half miles away. To this church I go on horseback during the winter when the roads are bad. In rear of this church the form of the tenderly loved Dr. Daniel Witt rests from his long and faithful labors. I have never been pastor out of Virginia. During the fifty years of my pastoral life I have baptized about a thousand persons. I have married 375 couples."

Upon his death Dr. Pitt wrote: "In his long ministry of fifty-four years he missed only two sessions of the General Association. In the twenty-seven years of the present editor's service on the *Herald* he cannot recall a single special effort in behalf of the paper to which Dr. Shipman did not make prompt contribution. Everybody else, or nearly everybody might fail to respond, but his loyal heart was always enlisted. And apart from special endeavors, just straight along in the ordinary current of things, he cheered and refreshed us by evidences of his practical support and interest. Indeed, whenever we recognized his familiar handwriting in the mail, we knew that in all probability there was something there in the way of a renewal or a new subscription. This quality of steadiness and loyalty to his brethren and to the denomination and its enterprises helped to make him the singularly and

growingly useful man he was both on his own field and among the brotherhood. The whole State will miss this golden-hearted preacher, and we shall miss him through the long years to come."

He was born November 7 at "Level Green," Nelson County, his father being John Shipman. He was one of nine children, the others being Miles T., John, Jr., Alexander M., Charles H., Mary J., Susan F., Elizabeth and Lucy A. He was at Richmond College four sessions the last being 1859. Among his fellow-students were Lansing Burrows, Jno. R. Bagby and Gus Woodfin. He spent one year at the Southern Baptist Theological Seminary. Of the ten Virginians that year Wm. J. Shipman was known as "our John" because he was "beautiful in spirit and faithful in all his works." He was married November 13, 1861 to Miss L. Louise Johnson (daughter of Rev. T. N. Johnson and his wife Mary Elizabeth) at "Gravel Hill," Buckingham County. Three children of this marriage survived their parents, Rev. T. J. Shipman, Mrs. C. B. Bowry and Mr. J. W. Shipman. Their mother, who became a Christian at twelve years of age, and who was a student at the Fluvanna Baptist Institute and at Hollins Institute, "performed the duties of a pastor's wife with skill and devotion and to a strong and beautiful character, always responsive to every decided conviction of duty, she added a tact and good judgment which made her the safe adviser of her husband and an earnest leader in the work of his pastorates. She was a woman of deep sympathy and was always trying to comfort and help the poor. Her home life was a model of simplicity, hospitality and kindness." While she passed away two years before her husband, they had already celebrated their golden wedding, or more accurately their church arranged the celebration for them, providing refreshments and a gold token. (This "Wedding" had a felicitous sequel at the General Association the next week. In connection with the recognition of new pastors Mr. Shipman was called to the front and "turned over to the tender mercies of Dr. Hatcher who said some wonderful things as to the worth, the honor and the usefulness of Dr. Shipman." But this was not all; a choice broadcloth cutting from the Char-

lottesville Woolen Mills was presented to him.) His death was August 25th. The burial was in the cemetery at Rice, Va.; so the bodies of this noble preacher and his faithful wife lie side by side, in their last sleep.

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## J. HOUSTON WILTSHIRE
### 1872–1915

On the night of April 3rd at his childhood home, Mine Run, Orange County, he passed to his heavenly reward, his earthly life cut off in its very meridian. His cordial temper and social virtues won him many friends not alone in the household of faith. Hosts of young people were attached to him, admiring him as a preacher of righteousness. He left behind him his devoted wife and two little children and his aged mother.

He secured his academic preparation for his life work at Oakland Academy and "Richmond" and his theological at Crozer Seminary. He was ordained at New Hope Church where he had been baptized in August 1891. He was married to Miss Maud Delaplane of Washington, December 18, 1912, she being the daughter of Daniel T. Delaplane.

He was pastor at Del Ray and Leesburg and later had work in the District of Columbia, supplying vacant pulpits and in the school room. When his health failed he went to the home of his brother where he died.

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## JOHN MOORE HARLOWE
### 1822–1915

He was born March 5th in Louisa County, Va. He died March 16th, aged ninety-three, at his home in Salem, Va., where he settled as a merchant in 1851. In 1848, he married Miss Julia Ann Johns, whose home was at the juncture of Albemarle, Louisa, and Fluvanna counties. He was a teacher in Fluvanna eight years. He served in the Confederate Army with the Salem Flying Artillery. His only brother, Lewis, was killed in battle near Winchester, Va. He had two sisters, Ellen and Mary, who never married.

When he went to Salem there was only one Baptist in the town. He and Mrs. Harlowe made three. They were charter members, in 1870, of Salem Baptist Church, the organization being due largely to his efforts. For seventeen years he was clerk of the Valley Baptist Association. He joined a Baptist church when he was about twelve years of age, hence he was a Baptist eighty years. He was regularly present in all meetings of his church, and, during the last three years of his life, did not miss a Sunday from Sunday school.

On the request of Cave Rock Baptist Church, he was ordained to the ministry in the Salem Church in 1894. Mr. Harlowe preached at several other pastorless churches in the Valley Association. He was pastor of Henning Baptist Church in Tennessee eight years.

He was a most devout Christian and a diligent student of the Bible. He was pure in life and in speech. He was kind and courteous in manner and courageous in his convictions standing for his ideals of moral and religious duty. To the last he was calm and cheerful. He was interested in current events, but his heart was in the Kingdom of Christ. Mrs. Harlowe passed away many years before him.

He was survived by two daughters: Mrs. Nathan Maynard, who, with her husband, Rev. Nathan Maynard, was a missionary in Japan fourteen years; and Mrs. Ola Jane Turner, who has been for many years a teacher.

Edward C. James

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## PATRICK HENRY FONTAINE
### 1841–1915

If Johnson had his Boswell, Fontaine had his Hobgood. On the sketch that Dr. F. P. Hobgood, of Oxford, N. C., wrote of his life-time friend and on a brief article from the pen of Rev. J. R. Doan who preached the funeral sermon, this tribute is based.

He was born at "Fontainbleau," King Killiam County, Virginia, on September 18th, his parents being Rev. William Spotswood Fontaine and Sarah Aylett. He was of gentle birth for among his ancestors and kin were Patrick Henry, Alexander Spotswood, Lord Delaware, Nathaniel West, the Dandridges, Wests, Winstons, Maurys, De La Fontaine of

France and Robert Bruce of Scotland. His bearing and spirit showed his breeding. "He was noted for his manly beauty. He was six feet tall, of perfect proportions of body, of beautifully chiselled features, of erect and graceful carriage and unusually benign countenance that reflected the beauty of the spirit within."

His second birth was in his native county and at the age of fourteen he was baptized into the fellowship of the Sharon Church by Rev. Jno. O. Turpin. Five years later he was ordained. The first two years of the Civil War he was First Lieutenant of Carter's Battery, King William Artillery and the other two years Chaplain of the 53rd Va. Regiment, Pickett's Division. In the army "he preached the gospel with earnestness and power, baptizing a great number of soldiers. He often spoke of the singing in camp when voices rose in one grand triumphant strain, often mid tears and shouts of rejoicing."

Soon after the Civil War he found work and his wife at Greensboro, North Carolina. For the church here he preached and labored, for a season at least, without money and without price and in the region around established other churches. He always regarded his wife not only as a great gift from God but also as a definite answer to his prayer. She was Miss Annie Elizabeth Redd of Henry County, Va., a gracious woman, "of great charm of manner and beauty of person and in perfect harmony with him in his great work." God gave this noble couple children, who in due time were intelligent, of ready wit and humor, and a half century of happy wedded life, their golden wedding being celebrated just a few weeks before his sudden, final illness. He had always hoped that he might die in his work and so it was. He had his four churches and rode to his appointments on horseback often five and ten miles, though in his seventy-fourth year, vigorous and alert; but on what proved to be his last trip, exposure to snow and rain led to pneumonia, and in a few days he passed away. His churches were first in North Carolina and then from 1883 to 1894 in the Roanoke and Dan River Associations in Virginia and then back in North Carolina for the rest of his life. He was pastor at Reidsville, N. C., for thirteen years; in all he served twenty-three churches.

He bought himself a country home with 100 acres in Person County where with his boys his income was enough to support his family and educate his children. This home was comfortable if not elegant. His own early training at the Rumford Military Academy and the University of Virginia, with his intellectual turn of mind and deep spirituality formed a sure foundation for a happy and hospitable home and a fruitful ministry. "Here he lived the simple life—the life of a country gentleman of refined, elegant tastes. . . . His own easy, courtly manners and perfect sincerity of nature made him a model host. . . . He had a decided mechanical turn of mind and patented several useful inventions, which yielded him considerable revenue. He gave much time to the Physical Sciences. He was a close observer of animal life. He knew all the birds found in the section of country where he lived and their habits. He was well versed in Botany also. He studied closely the habits of insects . . . ; many of his illustrations in sermons and conversations were drawn from these studies. He was widely read in our literature and his acquaintance with history was broad." The Bible, his churches, his preaching always came first in his thought and work. "He did not make much use of commentaries but was an original investigator." The Bible doctrines were very real to him. "I recall in particular one of his visits to my home. After supper we assembled on the porch and after lighting his long-stem pipe, he gave us interpretations of many perplexing passages and revealed a knowledge of the Bible that was astonishing. . . . We plied him with question after question and he seemed happy to be able to solve our doubts and perplexities. This conversation continued until midnight.

"As a preacher he was strong; always interesting, instructive, inspiring; sometimes rising to real heights of eloquence." He hated whiskey and the traffic in it and more than once came near to being a martyr for the temperance cause. He was in the prohibition campaign in North Carolina in 1870 and in Virginia in 1880. He had a delicate sense of humor as shown by a merry twinkle of the eye and quiet subdued laughter. In an address on temperance he explained why Solomon referred the sluggard to the ant not the bee. One of his neighbors had a large number of bees that were

very profitable until a distillery was built in the neighborhood. Then they became worthless—would go to the distillery and get drunk, *come home late at night and fight and lie around all next day in a drunken stupor.*"

He died at his home March 29th. The body was laid to rest in the graveyard at Ames' Chapel Church which is twelve miles from his home. A body of Croatan Indians were present and the congregation was estimated to number 1000 people.

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## JAMES EDWARD HUTSON

### 1841–1915

The outstanding feature of the ministry of this good and useful man was a period of forty years given to evangelistic work. He chose usually the poorer, weaker churches, and the country churches as those to which he should go. So large a part of his work was with country churches that it was his habit to pray daily that he should not be killed or injured by a run-a-way team, for he lived and served in the days of the horse. And his prayers were answered. Once he was met at West Point, Va., for a cross country drive by a young man with a span of mettlesome horses. As they drove down the main street of the town the animals took alarm and started off at break-neck speed, the young man losing control of the team and of himself. Preacher Hutson was silent and still, as calm as a May morning. In a moment or so the driver was master of the situation, and a disaster was averted; he said that the preacher's calmness and poise helped him to regain control of himself and of his horses.

An editorial in the *Religious Herald* said: "His mind was strong and acute, his judgment well balanced, his spirit candid, teachable with real vision. His preaching was marked by singular simplicity, indeed his power to clarify the truth without robbing it of its glory was marvelous. He had fine literary taste and instinct. Though fond of good books, he was a man of one book. His use of the scriptures in preaching was intelligent and effective, his quotations being apt and not merely feats and a display of memory. He was an orator

in the nobler sense of the word for he brought men through their consciences and will to right action.

"His own convictions and methods had no little to do with a revolution that came to pass in our conduct of protracted meetings. Spectacular and emotional features in such meeting that included the mourners' bench where seekers often stayed for days, nay, frequently longer, gradually, though not without much opposition, passed away. Hutson contended that sinners should repent *now* and be saved *now*. These views were set forth by him in an article in the *Religious Herald* entitled, 'The Now Plan.'

"He was indifferent when he preached in these protracted meetings, as to the compensation in money he should receive; as to bargaining about this matter, his soul would have loathed any such procedure. His income was small always, and some years hardly enough to support his family. He was not careful in keeping account of the number of professions in meeting after meeting, but his estimate was that in the forty years there had been 30,000 conversions. For thirty-five years he held a meeting annually with the Moore's Swamp Church, Surry County. No wonder that after his death, this people unveiled in their meeting house a life-size portrait of him; on this occasion Miss Louise Seward pulled back the curtain after various addresses had been delivered."

To the Sycamore Church, Southampton County, for thirty-five years he came every other year for a meeting. During the progress of his evangelistic services he remained practically all his time when not at the church, in his room, giving himself to prayer and meditation. While not somber, he was serious in spirit; cheerful, but scarcely merry or jovial; nor did he seem to set much store by the social side of such meetings; he counted the business, engaging his attention, of deepest concern, involving eternal issues.

While his brother, J. B. Hutson, was born in Pittsylvania County, his birthplace was Franklin County. Their parents were Methodists, and when James at the age of eight years was converted, as it seems in the home, his mother called in the neighbors to rejoice with her over this blessed event; he at once begged her not to let them sprinkle him. In October 1863, he was baptized into the fellowship of the First Baptist

Church, Lynchburg, by the pastor Rev. Dr. H. W. Dodge. Dr. Dodge predicted that this young man would be heard from; his prophecy came true.

At the early age of eleven he worked in the store of his uncle, J. R. C. Brown, in Salem, Va., and then in the store of J. W. Neale, Big Lick (now Roanoke). While without full educational opportunities, yet as a youth, he won quite a reputation as a speaker in the county's debating societies. Presently, he worked with the Southern Express Company in Lynchburg where his service evidently was valuable for he was soon moved to Petersburg and made superintendent. Here he joined the Byrne Street (now Second) Church where he was ordained November 23, 1866, and became pastor of this church with a loss of $800.00 in his income. He served this flock for nine years (1866-1875). Then he began his forty years of evangelistic work.

He died February 17th and on February 19th his funeral took place in Pine Street Church, Richmond, when his brother was pastor. The burial was in "Hollywood."

His children were four daughters, Mrs. Margaret S. Williams, Mrs. Mary K. Bidgood, Miss Fannie Hutson, Mrs. Annie B. Monroe. Their mother before her marriage was Miss M. Dougie Bidgood; this marriage took place May 14, 1874 at the Churchland Church, the ceremony being performed by the groom's brother, Rev. J. B. Hutson.

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## JOHN R. BAGBY
### 1832–1915

The time, Friday, September 3, 1915, eleven-thirty a. m., the place Mt. Moriah Baptist Church, Ballsville, Powhatan County, Virginia; the occasion, the unveiling of a monument and of a tablet; the monument in memory of the pastor who for fifty years had preached at this church; the tablet, to Milton McLaurine who for forty-eight years was the superintendent of this Sunday school. John R. Bagby spent his life in Powhatan County, where he was born December 7th, and where he died February 21st, and his preacher life as pastor of this church, and her sister churches, Muddy Creek (Powhatan), and Union and Sandy Creek, both in Amelia

County. He was a country pastor for a half century. Rev. George Wm. Hurt described him in middle and later life: "tall, spare, erect, dark hair, clear bright eyes, an open honest face, from which the smile rarely departed."

Upon his conversion in 1850, he united with the Tine Creek Church. After four years at Richmond College he received his degree in 1860, along with C. Tatus Allen, Rev. E. Binford, John W. Bird, Drury A. Blair, Lemuel C. Bristow, Joseph A. Capes, Wm. S. Kent, Lemuel S. La Prade, Charles B. Garbrough, then he was at the Southern Baptist Theological Seminary, Greenville, South Carolina, for one session. The next four years he served as captain in the Powhatan Artillery of the Confederate Army, from time to time leading prayer meeting and preaching for his fellow soldiers. After one year as a school teacher, his pastoral life began. Virginia Baptists have been blessed with many notable country pastorates; this one ranks high in this list. At first his home was thirty miles from the nearest railroad, his churches, never less than four, and in two counties. His once-a-month appointments made him before his half-century ended a great traveler, though his work did not touch cities. Only recently have the country roads of Virginia been lifted out of the mud; however, his influence reached many towns and citites, some of them far away, through the young people from his "parish." For all the folks of his wide country horizon he was first their guide and example in their spiritual and religious life, but they sought his counsel and wisdom in anything that concerned them; it is opined by one who knew him long and well, that he gave more legal advice and settled more "cases" (out of court) than many lawyers and judges. While modest, almost timid, "he was good company for anybody—informed, talkative, pleasant" and "he always had eyes for the little boys who came about him and for the little girls who clung to their mother's fingers." Of course, his people loved him for he loved them and gave himself for them without stint. "His life was a long, consistent, beautiful exposition of the gospel of the Christ." "Faint yet pursuing" was the subject of one of his sermons whose fragrance remained (with one who heard it) after the lapse of forty years. Since his "alma mater" gave

him the degree of D. D., and made him one of her Board of Trustees, he was glad to go annually to the meeting in Richmond of this body. He was also constant in his attendance upon the General Association as well, as his own Association—the Middle District.

He was married on May 27, 1869 to Miss Patty Taylor of Powhatan County. She and their three children survived him.

The funeral took place Tuesday, February 23rd at Mt. Moriah Church, Powhatan County, his other churches, Union and Sandy Creek having their representatives present.

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## THOMAS S. DUNAWAY, SR.
### 1829–1915

The outstanding contribution of Thomas S. Dunaway to Virginia Baptist history was his ministry of thirty-two years in Fredericksburg. Here he succeeded Wm. F. Broaddus. While he had no technical theological training he came to be a strong, able preacher. His study with a view of practicing law was invaluable. His judicial mind and his habit of thinking through questions and subjects coming before him, counted in his sermonic work. He always made careful preparation for the pulpit, writing out in full his Sunday discourses and then reading them in the pulpit; so likewise in his Wednesday prayer-meeting messages. He was a close and constant student of the Bible and his exposition of the Scripture was accurate and illuminating. His theology was settled and doubts and vagaries gave him little concern. It was the day when people, young and old, went to church on Sunday and Wednesday night. The choir was in a gallery at the opposite end of the church from the pulpit, and beside the organ had one or more fiddles, violins, and in this choir loft, for many years, Mr. Bowering and Mr. George Gravatt were among the chief singers. How did he find time for such careful, written preparation for the pulpit when, seemingly all day long and every day he was visiting?

This Fredericksburg pastor walked and walked, usually with his cane in hand. In this earlier ministry he visited all his members at least four times a year. Like Chaucer's parson, wind and weather did not stop him. He wept and

rejoiced with his people and all that concerned them concerned him; they came to him for advice, for counsel, for comfort, nor were they ever turned empty away.

He wore his beard, white as snow, far down upon his breast; tall himself, on the streets of the town and on Sunday his figure and bearing arrested attention. He always seemed older than he was. When he was forty, someone asked: "How old are you?" "Guess," he replied. "I should say sixty," came back. "You have missed it by twenty years," answered the preacher. "Oh," retorted the inquirer, "I never would have taken you to be eighty." His house, on Princess Anne Street, several squares from the church, was of noble proportions, with a high-column portico of Georgian architecture.

He observed the amenities and conventions of life. Once in Lynchburg at the General Association at the request of the host, who was feeble, he carved a big turkey, for a long table, quickly and dexterously, asking no questions about "what part do you like."

The Dunaway family was a remarkable one, making generous contribution to the Baptists of Virginia. The earliest of this line settled in upper Lancaster County about 1650. Colonel Thomas S. Dunaway led in the organization of Lebanon Church (Lancaster County). "He gave the land on which the house was built; the bricks were made from clay obtained on his plantation; he was probably the largest contributor to the expense incurred in erecting the building and he even consented to act for a time as its first sexton. The church licensed him to preach; and he did occasionally 'exercise his gifts,' but he was never ordained. However, in the church, which he was so instrumental in forming there were ordained two of his sons, Thomas S. and Wayland F. . . . Colonel Dunaway was a man of force and wielded considerable influence in the county in politics and religion. He married Felicia Toler Hall, sister of Rev. Addison Hall." Of this marriage there were nine children; besides the subject of this sketch, Sophronia, Walter R., Susan S., John H., Mary A., Virginia, Felicia T., and Wayland F.; of these nine, six lived to maturity. The subject of this sketch, who was born November 5th, was baptized by his uncle, Rev.

Addison Hall on September 30, 1848. His education was obtained at the Kilmarnock Academy and under private tutors. The presbytery that ordained him, November 23, 1862, was: Addison Hall, Wm. Kirk and Robert Williamson. On February 20, 1850, he was married to Miss Anna Maria Walker (daughter of Benjamin M. Walker and Lucy Simmonds) at Levelfields, Lancaster County, Rev. Addison Hall performing the ceremony. Dr. Dunaway, whose wife preceded him to the grave by some fourteen years, died in Fredericksburg November 23rd. Two daughters, Annie and Bart survived him.

In his earlier days Dr. Dunaway was county surveyor and justice of the peace. In later years his denomination honored him; he was for years a trustee of Richmond College and of the Southern Baptist Theological Seminary; and president of the General Association of Virginia for four years. He published two books: "Personal Memoirs, Sermons and Addresses," and a Memoir of Rev. Addison Hall. (The introduction of this book was written by Dr. J. B. Jeter while in 1872 in London, England.)

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## RICHARD HENRY STONE
### 1837–1915

Richard Henry Stone, a son of Jane and John Kelly Stone, was born at Paoli, Culpeper County, Va., July 17. At an "old field" school he obtained some knowledge of the elementary branches of learning, then attended the boarding school conducted by Mr. Albert C. Simms near the town of Culpeper, and Kemper's University School at Gordonsville, and went for a while to the University of Virginia. Having decided to enter the ministry he left the university and went to Georgia to teach, making his home while there with an uncle, Mr. Isaac Stone. June 28, 1856, he was baptized by Rev. Silas Bruce and joined the new Salem Baptist Church, Culpeper County, Va.

Hearing that an association in Georgia desired to send a missionary to Africa, he applied for the appointment, and was accepted. On October 22, 1858, he married Miss Susan Gaines Broadus (a double cousin of Jno. A. Broadus) and

with her sailed from Baltimore for Africa on the fourth of November. The voyage occupied three months. Landing at Lagos, the youthful missionary and his bride, went on, when he learned to speak the language, to Ijaye. His health failing, especially on account of many and severe hardships, he and Mrs. Stone returned to America, by way of England, in 1863.

He joined the Confederate Army, connecting himself with General Gordon's Division, as a chaplain, with the privilege of preaching wherever he chose. For the most part he was with the 49th Georgia, Benning's Brigade. In 1867 Mr. Stone returned to Africa and was at Lagos for two years. He wrote: "We went out in the Colonization Ship 'M. C. Stevens' and touched at Sierra Leone, Cape Mount, Monrovia, and Cape Palmas, passing a month in Liberia . . . and on to Lagos. . . Here we were compelled to land by crossing a most dangerous bar, swarming with sharks, but got safely through and were made comfortable by Brother J. M. Harden, our colored missionary, stationed at that point especially to receive missionaries and forward them to the interior. . . . He forwarded me by canoe to Abbeokuta. . . We found Abbeokuta very different from Lagos. . . . Abbeokuta had no marks of civilization anywhere . . . situated amidst isolated granite cliffs and surrounded by vast, beautiful palm dotted plains of grass and jungle. . . . We proceeded by land to Ijaye. This town was surrounded by a dense forest . . . the lair of hyenas, leopards and other wild beasts, which howled and prowled about the streets all night. But this forest and the outside jungle furnished the people with the greatest abundance of the largest and best game. We lived mostly on game, milk, and butter, but all kinds of provisions were very abundant, of the best quality and exceedingly cheap. . . . I lived here two years. . . . In 1860 I was captured by a party of Ibadans and taken to their town and tried for my life on the charge of being a spy. . . . Having escaped my captors I reached Ijaye in time to see a large army approach and attack it. Every five days there was a pitched battle. . . . The town was taken and completely destroyed. . . . When all was lost, I came down to Abbeokuta, bringing what children we had left and all our effects. . . . We established a flourishing

school of 70 children and a church of 30 converts. . . . This is a sad and joyful period of my missionary life. . . But I was compelled to return to this country [America] in 1869. . . On the painful and perilous journey mentioned above I reached that place [Ogbomishaw] in the night after a ride of sixty miles that day; I was in great danger from wild beasts and was also sick, hungry and distressed. . . . I spent the whole of the next day in Brother Clarke's deserted house, . . . and in wandering about the premises and in prayer. In one corner in the tangled grass was a grave that I found to be Sister Reid's grave."

For some twenty years he was head of the Public School work of the town of Culpeper, meanwhile preaching at various points, notably at Lignum for a number of years.

From 1889 to 1894 he was principal of the Bardstown Male and Female Institute at Bardstown, Ky. His health again failing, he came back to Virginia, making his home for years in the town of Culpeper, and for some time residing in Louisa County, and for quite a long period conducted The Culpeper Teachers' Agency. The last six years he spent with his son, Mr. James H. Stone, in Williamsburg, Va. To Mr. Stone and his noble, sweet spirited wife were born seven children—five of whom survived him.

His children were: Lucy Broadus Stone, married Alfred J. Dickinson; Dr. Richard Taylor Stone (dead); Mary Conway Stone married Henry Lee Ficklen; Ellen Barbour Stone (dead); John Stone, Paint Bank, Va., and J. H.

Mr. Stone died on the seventh of October, and his body rests in Fairview Cemetery at Culpeper.

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## WAYLAND FULLER DUNAWAY
### 1841–1916

In the fall of 1860 a young man from Lancaster County was a passenger on the steamboat *Virginia* going up the Rappahannock River to Fredericksburg. His destination was the University of Virginia where he planned to study law for two session under John B. Minor and John P. Holcombe. Before the session was over, war was in the air.

The students were excited and perplexed. But one morning a stiff wind from the northwest fully displayed a Confederate flag which during the night had been placed on the top of the Rotunda. This made clear for the young man from Lancaster his path of duty. He went at once to Mr. Minor asking for release from his classes. Mr. Minor first protested, but seeing that this student's purpose was fixed gave him his discharge. When he reported to enlist in Lancaster he was refused on account of his frail health, but he said he was going whether or no and so was enlisted. He was in all the great battles from Seven Pines to Gettysburg and then was a prisoner for twenty months on Johnson's Island, near the Canadian border. After one great battle, being hungry and without rations he took the haversack from one of the Federal Army who would fight no more; in it he found crackers and coffee. Using his matches, tin cup and canteen of water he soon had "a pint of steaming beverage." Then in wet clothes on the rain-soaked ground he slept soundly without injury. Before the four years were over, by reason of his courage and ability, he was made captain of Company I, Fortieth Virginia Regiment. This young man was Wayland Fuller Dunaway. In 1913 he wrote and published "Reminiscences of a Rebel," a book of 133 pages which gives a detailed and interesting account of his experiences and also discusses questions concerning the War, its generals and their strategy and tactics.

He had already studied at Columbian College, Washington, D. C., so the War being ended he began to practice law in Lancaster and Northumberland counties, being for a season commonwealth's attorney for the latter county. While not allowed to serve in the Underwood Constitutional Convention, though elected, because of the political situation of that terrible reconstruction period, he was a member of the Constitutional Convention of 1901-2.

His clear and vigorous mind with his habit of accurate and convincing oral statement and argument would have brought him abundant success and competency at the bar but he was not satisfied. So at his mother church which had licensed him in February, in July he was ordained; his cousin, A. B. Dunaway, was ordained at the same time.

His ministry covered thirty-nine years. The churches and fields he served were Morattico, Lancaster County (1872-80); Middleburg, Loudoun County, and Long Branch, Fauquier County (1881-1900); Lebanon and Norwood, Lancaster County, and Providence, Northumberland County (1901-1911) and Corrottoman, Lancaster County (1905-1911). These are all country churches.

Dr. Dunaway (for he received the degree of D. D. from Richmond College) was moderator of the Rappahannock Association for nine years and for a longer term statistical secretary of the General Association. When he reached his seventieth birthday he retired from the active ministry, though he continued to preach occasionally. His death was sudden yet "an ideal one. He died in harness, his last public words being an appeal to the unsaved to accept Christ. Scarcely had he closed his remarks when the stroke of death was upon him." He was born December 26th and died June 20th; the place of both these events, Lancaster County, Virginia.

"Dr. Dunaway was a loyal citizen, ardent patriot, brave soldier, clear thinker, forceful writer, true friend, an able and efficient minister of the gospel. He was a typical old Virginia gentleman; yea, more, he was truly a Christian gentleman. Those who knew him best esteemed him one of the whitest souls they ever knew."

Dr. Dunaway was married December 18, 1867, in Lancaster County, by Rev. Wm. F. Bain to Miss Roberta J. Pinckard, the daughter of Thos. H. Pinckard and Ann H. Pollard. The children of this union were Thomas S., Wayland F., Clarence H., Mrs. Lillian D. Cottingham and Miss Nannie P. Mrs. Dunaway survived her husband, dying suddenly in September 1918.

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## JAMES GODWIN COUNCILL
### 1821–1916

He was born in Southampton County, Virginia, August 24th. He was the son of Joseph Godwin and Judith Y. McClenny Councill. He was the second son and had ten brothers and sisters. His forebears were from England and

settled in Isle of Wight County, Va., prior to 1674. He often told with pride of riding two miles to the post office to get the *Religious Herald* for his grandmother when he was but a little boy. His father, being a large land owner and having many servants, there was no need for James to work on the farm. At the age of eighteen he began to teach school.

In his eighty-seventh year he wrote: " . . . There being no public schools in the State, I was educated in private schools and in Round Hill and Suffolk academies until I was eighteen years of age. Afterwards I entered Richmond College the first of January 1841—spent three years there with Dr. Robert Ryland, president—I then entered Columbian College, D. C., with Dr. Joel Bacon as president. After this I taught school in Portsmouth City, Va., one year—was then appointed a missionary to the Lower District of the old Portsmouth Association—Bro. James C. Jordan, moderator, and Bro. T. Hume, Sen., clerk. I was converted during the first great revival in Richmond College in March, 1841, and baptized by Dr. J. B. Jeter, April, 1841, uniting with the First Baptist Church of Richmond. At this writing so far as I can learn, Rev. J. R. Garlick of Richmond is the only other student converted and baptized during that revival, who is now living. The baptism was performed in what has since been called the old African Church on Broad Street below the present spacious First Baptist Church, Dr. J. B. Jeter was then pastor, worshiping in the old frame building afterwards turned over to the colored members of the church who erected the present brick structure. I entered the pastorate in 1848 succeeding the Rev. Jeremiah Hendren of Norfolk City in the Kempsville Baptist Church of Princess Anne County, being ordained to the gospel ministry in 1847 by Drs. T. G. Jones, Reuben Jones, S. C. Boston and T. Hume Sen.

"I have outlived my generation and all my college mates in the ministry except my beloved brethren, J. R. Garlick and Alfred Bagby, who though several years my juniors, I doubt not have also 'set their house in order' and are waiting to hear their welcome, 'well-done—enter the joy of thy Lord.' At the present writing being well on my eighty-seventh year and having laid aside the pastorate, not the ministry, and after a short bye and bye, peacefully and joyfully I

shall go to meet the loved ones gone before, to mingle with the 'Spirits of just men made perfect, with the general Assembly and Church of the First Born, but above all with Jesus the Mediator of the New Covenant'."

(Signed) J. G. Councill,

January 18, 1908

After a very happy and successful pastorate on the Eastern Shore, including Red Bank and several other churches, he was called at the outbreak of the Civil War to Mathews County where he not only became pastor of the Baptist Church but like his distinguished cousin, Colonel J. C. Councill of King and Queen County, became the instructor of that generation and in after years had the satisfaction of seeing one of his pupils become a very noted surgeon in Baltimore, another a successful physician, one a millionaire (so reputed), another a successful business man and last but not least three became ministers of the Gospel.

He was twice pastor of Kempsville Church in Princess Anne County from which church he went to Front Royal in 1883 and from there to Roanoke County where he remained for a number of years living at Hollins where his two daughters were educated. At the age of seventy he undertook the pastorate of a large field in Bedford and Amherst counties which under the blessing of God became his most fruitful pastorate. He baptized hundreds of converts and developed these churches spiritually to a remarkable degree. This field consisted of Big Island, Hunting Creek and North Bedford churches in Bedford County and Cornerstone in Amherst County. Here he remained for three years living much of the time among the people, riding over those mountains, in all kinds of weather, enjoying the fellowship of his people, being thoroughly entrenched in their confidence and affection.

His last pastorate was in Fairfax County being Beulah, Woodbridge and Woodlawn churches, the latter on the old Mount Vernon estate; here he remained until his eighty-seventh year, giving up his work only when on account of the infirmities of age he was unable to meet his appointments.

He lived, however, until he was in his ninety-fifth year, quietly resting in the home of his son-in-law and daughter, Mr. and Mrs. George H. Rucker, of Clarendon, Va., and peacefully passed to his eternal reward June 1st.

As to a complete record of his work, Heaven alone will reveal, however ,we do know that he was ordained in the Court Street Baptist Church, Portsmouth, Va., in the year 1847, and that during his ministry he baptized over one thousand people, built eight houses of worship, including Spring Hill Church in Mathews County giving the land and raising most of the money, besides serving the church as pastor for a number of years without any stated salary. When he settled in Mathews County there was only one Baptist Church—when he left the county in 1883 there were five. The last church he organized was Del Ray in Arlington County, which church he also served as pastor for a while. He also assisted in the organization of the Clarendon Baptist Church.

He had only one pastorate outside of the State, viz., Pocomoke City, Md., and several other churches in that section. He remained two years, and it was there he passed through the crucible of suffering and bereavement—the loss of his youngest child and his first wife, Sarah Ann White Councill—of whom Dr. J. W. M. Williams said, "I knew her well. She was a real helpmeet, and I am quite sure he might have said in truth, by the Grace of God and Sarah Ann White I am what I am." Of this union there were seven children: Alexander Carson, James Anderson, William Boardman, Eugene Kincaid, Sally Yates, Virginius Haldane, and Robert Crawford. The only two living in 1934 are Sally Yates, who is the widow of Dr. James G. Riddick of Norfolk, Va., and Rev. V. H. Councill of Clifton Station, Va. The second wife of Rev. James G. Councill was Georgie Bonney of Norfolk, and a niece of his first wife. She passed away in 1908. Of this union there was one child, Elizabeth White, who is the widow of Mr. George H. Rucker and living at Clarendon, Va.

V. H. Councill

## EDWARD PINKARD HAWKINS
1826–1916

He was in his ninetieth year when death came and next to J. G. Councill the oldest Baptist preacher in Virginia. "Not widely known"; "he was well known and honored and beloved in the Goshen Association"—these statements in notices of his death sum up his life. Louisa, Orange and Spottsylvania, and Goochland counties, containing the churches he served, were the arena of his life. "As a preacher of the Word he was fearless, declaring the whole counsel of God. As a counsellor he was wise and painstaking and as a leader he was safe. Every cause which pointed to the uplift of humanity and the glory of God among men found in him a sympathizer and strong helper."

He was born in Orange County and was the son of a Virginia Baptist preacher, Rev. Thomas Ross Hawkins and had as his middle name his mother's maiden name, she being Matilda Pinkard. He was the only son having these four sisters: Ann, Martha D., Matilda F., Angie A. He was baptized when about seventeen years old by Rev. E. G. Shipp, at the Blue Run Church, Orange County. His school days were at a private academy "near J. B. Newton's between Blue Run Church and Orange Court House." By Forest Church, Louisa County, he was licensed to preach and later ordained, his father, E. G. Shipp and Wm. G. Turner forming the presbytery. Among his churches were Forest Hill, Hebron, Ely's Ford. He was married August 23, 1849, at the bride's home, by George W. S. Harper, to Miss Martha Jane Anderson. She died in 1881. On August 18, 1884, his second marriage took place, the bride being Miss Huldah Herndon; she was born at Maple Grove June 26, 1839, the daughter of Alexander Herndon and Anne Billingsley. At "Maple Grove" after thirty years of married life she passed away. From her girlhood she was a member of Hebron Church, where she labored with zeal, helped with her clear, sweet voice in the praises of the sanctuary and in the Woman's Missionary Society was a central figure. This good man was survived by three sons (children of his last wife), E. P. Hawkins, Little Rock, Ark.; J. L. and J. Marshall Hawkins, Huntington, West Va.; and his daughter-in-law, Mrs. M. M. Morton, Post Oak, Va.

## JAMES MARION FROST
### 1849–1916

His chief monument is the Sunday School Board of the Southern Baptist Convention. While living in Richmond, Virginia, he wrote a letter to the *Religious Herald* that first turned the attention of Southern Baptists to the matter of this new board. Years afterwards when his vision had become a blessed victory upon a visit to Richmond he went with emotion to his house on Twenty-ninth Street where the letter was written. Little wonder he loved the spot, the birthplace of what was the child of his heart and brain. From the very first his proposition met in our brotherhood and in the convention strong opposition. Especially in the sessions of 1890 and 1891 was the matter a burning issue. This is not the place for the detailed history. Suffice it to say that at Birmingham, 1891, the board was born. Not at once did he become its secretary; finally, however, to this work he gave the longest and best period of his life. "With towering faith, indefatigable industry and great wisdom he set his hands to the new and mighty task. . . . From a rented desk in a rented office" the equipment grew to a great plant valued at $220,000 in the heart of Nashville, the receipts rising from $19,574.83 in 1892 to $452,729.24 in 1916. No wonder that he loved even the material side of his work and once at the convention used his splendid new plant, with its marble columns, as a symbol, showing forth the spirit and service of the board. The years have slipped by and "Nashville," has come to be such a great and vital part of the Southern Baptist Convention the wonder is how anyone ever failed to see how necessary it was.

Yet this was not all of his contribution to our life. He was a successful pastor for many years. These are the names of his churches: Maysville, Ky., Upper Street, Lexington, Ky.; Staunton, Va.; Selma, Ala.; Leigh St., Richmond, Va.; First Church, Nashville. Then he was an author and writer; to mention some of his books, there came from his pen these volumes: "Pedo—Baptism, Is It from Heaven or of Men?"; "The Moral Dignity of Baptism"; "The

Memorial Supper of Our Lord"; "The School of the Church"; "Our Church Life." Back of all else was the man himself. Besides being a business man who under other circumstances might have built up a money fortune, back of the tender and doctrinal preacher, deeper than his philosophy and mental vigor, was the genial friend, the gracious gentleman, the simple hearted Christian ready to give his love and help to his younger brethren or to talk, even play with a child. His figure and face attracted attention and awakened interest. He was tall and almost thin, yet erect in his carriage and agile in his movements. His countenance had all the marks of the scholar and thinker and if there was some times a frown it showed reflection and meditation rather than anger and soon gave way to his own typical smile.

He was the son of a preacher, and bore his father's name. Georgetown, Ky., was his birthplace, and he was always proud of his native state; in it came his second birth, his baptism, his license to preach, and in one week his graduation at Georgetown College, his marriage, his ordination to the gospel ministry. His bride was Miss Nannie Riley (a cousin of James Whitcomb Riley), of Owen County. His home life was sweet and beautiful. His wife and these sons survived him: Howard, Marion, Marcellus, and his only daughter, Miss Margaret, herself a leader among our women in their missionary work.

His last illness was long and painful. He knew his departure was not far away and made a complete settlement of all his earthly affairs, even going in great physical weakness to secure and select a lot in Cave Hill, Louisville's city of the dead. He knew in whom he had believed and was ready to go, yet death did not come; toward the end he said: "I feel as if I were starting on a journey and the train is late. Why should I wish to stay? I have done all I can for my family and for my Lord." He died October 30th. There was first a service in Nashville, where he died, conducted by Drs. I. J. Van Ness and Allen Fort. The second service was at the Broadway Baptist Church, Louisville, conducted by Drs. W. W. Landrum and E. Y. Mullins.

## WILLIAM ARNOLD GAINES
### 1831–1916

He was born in South Greenville District, now Greenville County, South Carolina, on February 28th. His father, Reverend Nathaniel Gaines, a Baptist minister, was the son of Edmund Pendleton Gaines of Virginia and of Susannah Broaddus, a sister of the first Reverend Andrew Broaddus of Caroline County, Virginia. His mother was Clarissa Arnold, a daughter of William Arnold and Nancy Berry, a daughter of Hudson Berry. His brothers and sisters were: Frances Sarah, Martha Ann, Tilman R., Tandy W., Lawson P., Marshall B., Nancy E., and Edmund P. (Martha Ann married Mr. Ramsay, their son being Rev. D. M. Ramsay—Frances Sarah married Wm. Riley and their son was Rev. Wm. Riley). In his boyhood he received a common school education and at the Classic Temple of Health and having been baptized at Columbia Church by Rev. Silas Knight, went into business while still in his youth. When he was about twenty-six years of age he felt called to enter the Gospel ministry. He gave up a very prosperous business and began at once the educational preparation necessary for his life work. He read Latin and Greek and pursued other subjects of study under the guidance of a scholarly teacher who was at the head of a private academy in his community, after which he entered the Southern Baptist Theological Seminary, located at that time in Greenville, S. C., where he received his theological training. He was a student, however, throughout his long life. He was ordained in May, 1863. The following list of his South Carolina churches may not be quite complete: Beulah, Sister Springs, Good Hope, Sardis, Cross Roads, Jalappa, Bethabara, Yorkville, Fort Mill, New Bethel, Liberty, Blackstock, Friendship, Union, Lowndesville, Midway, Mt. Carmel, Willington, Buffalo, Brushy Fork, Due West. At one time he had the pastoral care of six or seven churches and associated a young minister with him to do part of the preaching. His chief purpose in doing this was to provide the means for the young preacher to carry on his education.

A pompous young minister once spent the night at the home of Mr. Gaines. The next morning at the breakfast

table he asked, with quite a dramatic air, "Brother Gaines, if you knew that you were going to die tonight, how would you spend your last day on earth?" Mr. Gaines replied very simply: "Well, I have planned my day right carefully, and I see no reason why I should change it."

After years in South Carolina Mr. Gaines moved to Virginia in 1892 to become pastor of the Lebanon and Bethel churches in Russell County. He was subsequently pastor of the churches at Hillsboro (Albemarle County), Wytheville, Ivanhoe, Fries and Galax. At eighty years of age he moved to Cascade, Virginia, intending to retire from the active pastorate, but almost immediately after settling there he was called to the Cascade and Liberty churches which for three years gave him one of the happiest pastorates of his entire life. In 1915, when he was in his eighty-fourth year, he moved to Seneca, South Carolina.

Due recognition should be given to the great service which he rendered to the Baptist cause in the New Lebanon Association and also in the great stretch of country south of Wytheville. While he was in Russell County only four years, that period marked the beginning of a very remarkable development in the entire New Lebanon Association. He was in Wytheville and in the great valley in which Ivanhoe, Fries and Galax are situated for seven years. For the first five years of his stay there the only Baptist church in that entire region was the one at Wytheville, which at that time was very weak, though it has greatly developed since. During the last two years of his stay, there were some seven Baptist churches organized in the great territory over which he had preached. Mr. R. D. Garland, secretary of the State Mission Board, often remarked that both in the New Lebanon Association and in the region just mentioned Mr. Gaines gave to our denomination a standing in public esteem which it had not before had.

The move back to his native state was made on account of the fact that, while his mental powers showed no sign of waning, his physician had told him that his heart would probably not last much longer. Soon after locating at Seneca he was called to the pastorate of a nearby church although he was beyond the age of eighty-four. While he declined this

call, thinking it not a wise step for the church to take, he continued to preach in various churches in the community. On Saturday night, May 27, 1916, when in his eighty-sixth year, he died suddenly of heart failure. He had preached just two weeks before his death in a Mother's Day service in which the several churches of Seneca participated; and if he had lived twenty-four hours longer he would have preached the next day in the Buncomb Street Methodist Church of Greenville, S. C. He was buried in Greenwood, South Carolina.

When he was quite advanced in years Mr. Gaines accepted the call to the Hillsboro Baptist Church in Albemarle County, and moved into the parsonage. He began at once the planting of fruit trees in the orchard of the parsonage and shade trees in the yard. One of his deacons came by, and seeing this venerable old gentleman setting out little maple trees which require several decades to attain any size, said: "Brother Gaines, don't you know that you will never get any benefit from those trees?" Mr. Gaines straightened up and with a smile said, "Why, I am not planting these trees for myself. All my life I have been planting fruit trees and shade trees for other people; and if others had done the same thing I should have enjoyed more fruit and sat under more shade."

Mr. Gaines was a man of unusually keen intellectual power and sound judgment. These mental qualities combined with rare spiritual insight made his interpretation of Scripture strikingly fresh and original. These flashes of interpretation were most apt to appear in ordinary conversation and especially in the intimacy of family worship in his own home. Many illustrations of this could be given. The following is a typical example: One evening while reading the Bible in family worship he came to the sentence, "The fool hath said in his heart there is no God." He paused a moment and then repeated the words with a change of emphasis, and added a striking comment. "The fool hath said in his *heart* there is no God; he was not fool enough to say it in his *head*. He had plans for his life which made the presence of a righteous God in the world a distinct embarrassment to him. So he said 'No God,—no God for *me*."

Mr. Gaines was twice married. His first wife was Mary Elizabeth Gaines, a distant cousin. There were seven children of this union as follows: John Milton Gaines, of Greenwood, S. C.; Pascal Gaines who died in his youth; Mrs. Anna Maria Gaines, of Columbia, S. C.; Robert Edwin Gaines, professor of Mathematics in the University of Richmond; Mrs. Emmie Gaines Padgett of Tucson, Arizona, teacher of English in the University of Arizona; Elizabeth Gaines, who died in infancy; William Arnold Gaines, Jr., who died in boyhood. This wife died of pulmonary trouble, October 21, 1878, at Gaines, Greenwood County, and was buried at Damascus Church.

Mr. Gaines' second wife was Emma Missouri Bookhardt, of Blythewood, S. C., whom he married March 21, 1880; she survives him. Three children of this marriage are as follows: James Paul Gaines of Sarasota, Florida; Mrs. Clara Gaines Fulton, a teacher in Washington, D. C.; Francis Pendleton Gaines of Lexington, Va., president of Washington and Lee University.

Mr. Gaines was a man of fine native intellect, of great strength of character, of unwavering faith, of uncommon wisdom, of rare breadth of spirit and sympathy, and was utterly unselfish. Second only to his devotion to the advancement of Christ's Kingdom was his concern for the education of his children. His sacrifices for their education were richly rewarded as twelve of his children and grandchildren became teachers and another grandson is a minister.

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## JAMES ADOLPHUS FRENCH
### 1849–1916

Yet he was quite generally known as J. Ad French. Concerning him upon his death Rev. Dr. R. H. Pitt in the *Religious Herald,* said: "We shall see his trim and graceful figure and shall look into his genial face no more. . . . He was a Christian gentleman to the core, gracious in manner, refined in temper, faithful in spirit, noble in his impulses. Whatever was low or sordid or mean, found not even temporary lodgment in his soul. He thought only on the things that were lovely and of good report." He was quite regular in his attendance on the Southern Baptist Convention and year by

year, greeted with sunshine in his face and affection even his younger brethren in the ministry whom he had not seen in twelve months. In a day when our preachers were not as well groomed as now, he was always scrupulously dressed; his linen immaculate. In 1909 at the Southern Baptist Convention, in Louisville, Ky., he delivered the memorial address concerning Dr. M. B. Wharton, the service being at the Broadway Baptist Church.

He was born at Ballsville, Powhatan County, Virginia, March 11th; his parents being John W. French and Judith F. Blanton. During his Richmond years he was a member of the Leigh Street Church and a student at Richmond College. At this church under the pastorate of Dr. A. E. Dickinson, while a great protracted meeting was in progress, a fellowship began between him and two young men about his age, John B. Turpin and S. C. Clopton. At Leigh Street Church he was ordained to the gospel ministry June 25, 1876. During his college days in Richmond he won more than one medal, and was a member of the Beta Theta Pi fraternity. He was a leader in the literary and social activities of the student body. After "Richmond" he pursued his studies at the Southern Baptist Theological Seminary and the University of Virginia. Later Howard College gave him the degree of Doctor of Divinity.

His first pastorate was Gordonsville and the Orange C. H. with one year Beaver Dam Church also. At this time the Gordonsville Church had 117 members, Orange C. H., 38, and Beaver Dam, 104; and 1878 Gordonsville reported 33 baptisms. During this pastorate, in May 25, 1880, near Montpelier, he was married to Miss Fannie T. Madison, grandniece of President James Madison. After this Virginia pastorate his other fields of labor were: Paris, Ky., 1882-85; Shelbyville, Ky., 1885-90; Talladega, Ala., 1890-96; Austin, Texas, 1896-1908; Enfaula, Ala., 1908-13; Columbia, Ala., 1913- until his death in 1916. He was president of the Texas Baptist Sunday School Convention and a trustee of the Texas Institution for Deaf and Dumb and of Howard College. He was often the commencement preacher for Kentucky, Texas and Alabama colleges. "He was a strong and faithful minister of the New Testament. . . . In every

community where he lived his clear head, warm heart and blameless life won for him a great host of friends." He died, after an illness of several months, at the John Hopkins Hospital, Baltimore, Saturday, November 4th. The funeral was in Richmond; burial was in Hollywood. He was survived by his wife, one sister, Mrs. Wm. T. Dabney and one brother, John B. French, of Cumberland County, Virginia.

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## JAMES OSCAR KIRK
1839–1916

William Heath Kirk (a sketch of whose life may be found in "Lives of Virginia Baptists Ministers," third series, pp. 370-374), was first a physician and then a preacher. A mantle fell from his shoulders upon his sons, William M. Kirk, the doctor, and James Oscar Kirk, the minister. The preacher-pastor whose record is set down in this sketch was "one of the most modest of men. He had no spectacular gifts and no taste for display of any kind. Still he was a workman that needeth not to be ashamed" and he divided the word of God "with a skill, fidelity and patience worthy of all praise." Certainly, at least once in his ministry, he accepted a field where the condition of one of the churches was not satisfactory; its membership was not large; the meeting house was not attractive and there had been frequent changes of pastors. He held the fort with this church "in the midst of discouragements that would have disheartened many a noisier preacher. His character was so fine and unblemished; his influence so gracious and hallowed; his preaching so faithful and tender, that he grew constantly and surely in the esteem and affection of the communities to which he ministered. Thus quietly and faithfully working, he hoped and waited for better things. And not in vain."

Lancaster, one of the four counties forming the Northern Neck, was his birthplace, on his father's farm near Whitestone. The other children in this home were Hattie (later Mrs. Hudgins), Mary (later Mrs. Downing), and Charles.

In due time the young man became a student at Columbian College (now George Washington University), Washington City, and then at the Southern Baptist Theological Seminary, at that time located in Greenville, S. C. In after years he was

held in loving remembrance by his fellow theological students. It is not strange that when, he became himself a father he was interested in the education of his children, but as his daughter, after his death, wrote: "It is just a mystery to me how my father educated all five of us children, having three in college at one time, and never receiving a salary of over $900.00 a year." Concerning her father, the same daughter writes: "Was a great reader and especially fond of history. . . . His longest pastorate was in King George County where he labored with two country churches. He bought a beautiful farm there overlooking the beautiful Potomac River and 'twas there that I was born and our childhood days were spent there. . . . Our home (Richmond) was an open house for the college students who taught in that Sunday school and there was never a Sunday that we did not entertain one or more of them at dinner (George W. Cox, G. T. Lumpkin, Hugh Carter, as examples). . . . He was a very self-sacrificing parent and never allowed his family to want for the comforts of life, even if he had to deny himself. . . . His greatest loss was the going of my dear mother to glory. . . . He was a man of the highest sense of honor and integrity and disliked debt. . . . His whole life was one of simplicity and his work went quietly on without any noise."

He was licensed to preach and later (March 24, 1867) ordained by the Coan Church, Northumberland County. He was married September 15, 1874, to Miss Carrie V. Fleet (daughter of Dr. and Mrs. C. B. Fleet) in Fredericksburg, Va., Dr. T. S. Dunaway, performing the ceremony. His ministry began in Kentucky where for six years he was missionary pastor in the Bracken Association. The rest of his service was in Virginia with these churches and fields: Potomac and Shiloh (King George) Rappahannock Association—1878 and 1879-1887; Liberty, Mt. Zion, New Hope, Clarksville (all in the Concord Association) 1888-1890; Howard's Grove (later known as Fairmount Avenue) 1891-1898; Bethlehem and Mt. Vernon 1901-1910 (these two last fields are in the Dover Association).

After a short illness, he died at Lakeside, Richmond, June 20th. The funeral was at Grace Street Church and the burial in "Hollywood."

## EDMUND HARRISON
### 1837–1916

He will be remembered best as professor of Latin at Richmond College, being one of that illustrious group of seven who carried the institution through the tragic years which followed the Civil War. They were B. Puryear, H. H. Harris, C. H. Winston, E. B. Smith, Rodes Massie, J. L. M. Curry, Edmund Harrison. As scholars, teachers, gentlemen, Christians, they put their undying impress for God and good on their students. Edmund Harrison had the erect carriage of a soldier and the mobile nostrils that were quick to condemn aught that was indirect or contemptible. Through him his students, unless the dullest of the dull, held fellowship with ancient Rome's best authors. In other records stands the story of this teacher of Latin. He was also a preacher. To think how he instructed large classes all the week, corrected exercises, assistants being unknown in those lean years, and then preached Sunday after Sunday, presents at once a vivid picture of those strenuous days and of the virility of this professor-preacher. Doubtless the *res augusta domi,* or in plain English the small salaries that the college was able to pay, may have explained in part why he needs must carry this double load. At one time he was pastor of the Sidney Baptist Church on the western edge of the city of Richmond; it had been organized in the home of a pious woman; later it came to be known as the West Main Street Baptist Church and today it is the Grove Avenue Baptist Church. Other churches to which Professor Harrison ministered, horses and buggies being the chief means of transportation, were in striking distance of Richmond, namely Deep Run, Four Mile Creek and Dover.

He was born at the family estate in Amelia County, his parents being William Henry Harrison and Lucy Powers. Local schools and the University of Virginia helped in his preparation for his life work. After his years at Richmond College he taught for a season in Bethel Female College, Hopkinsville, Ky. From there he came to the home of his son Roger, in Greensboro, N. C., where he died. His wife was Miss Kate Steger, of Amelia County; she and these

eight children survived him: Mrs. H. D. Hoge, John S. Harrison, Mrs. E. H. Rucker, of Richmond; Roger and Dr. Edmund Harrison, Jr., of Greensboro; William Harrison, of Louisville, Ky.; Mrs. J. W. Downer and Mrs. T. S. Knight, of Hopkinsville, Ky. His brother James, of Danville, Va., and Mrs. Charles J. Faulkner of Boydton, Va., also survived him.

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## HENRY THORBURN CLARK
### 1893-1916

He departed this life Sunday, November 26th; was born June 8th at Keysville, Va. In 1899 his parents moved to Bruceville, Lunenburg County where his father was pastor of the Meherrin and other churches of the county, and at the age of eleven he was baptized into the fellowship of Meherrin Baptist Church.

His father's next residence was Carrsville, Va., as pastor of Beaver Dam Baptist Church, Isle of Wight County. Here the youth was pursuing diligently his studies in the public school, when his eyesight became seriously impaired. He was sent to the Virginia School for the Deaf and Blind at Staunton, where he remained for four years. He entered Richmond College in 1914, and spent two years in that institution, distinguishing himself for his studiousness and his intelligence. He was a member of the Philologian Literary Society, and in a contest won the joint orator's medal of the Philologian and Mu Sigma Rho Literary societies; and represented his college in the intercollegiate oratorical contest at Lexington, Va. He was ordained to the gospel ministry in Fulton Baptist Church.

Before his ordination he served with great acceptance as supply pastor of Exmore and Wardtown (on the Eastern Shore), Emporia, Farmville, Chester and Enon.

He attended the Southern Baptist Theological Seminary, where he died after a stay of about two months.

His parents: Rev. W. Thorburn Clark, and Jacqualine Rosa Owen (daughter of Henry T. Owen, Captain 18th Va. Regiment, Infantry, Pickett's Division, and Harriet Adelena Robertson of Nottoway) and his brothers Mercer O., and Otis L. Clark, survived him.

## JOHN HENRY TAYLOR
1839–1916

On November 11, 1903, at the semi-centennial of the Staunton Baptist Church, and during a meeting of the General Association of Virginia with the Staunton church, George Boardman Taylor, then of Rome, Italy, told in his historical sermon of the handful of Baptists that awaited his coming to Staunton in the year 1857. In speaking of that early period he mentioned among others, Simpson F. Taylor, the father of John H. Taylor. Dr. Taylor says: "Simpson F. Taylor was a hard-working, simple-hearted man, who had accumulated a modest estate by managing farms in Albemarle County. He loved the gospel, this church, and its ministers with an affection that held nothing back, and made me feel from the first that he would share equally with me all that he had according to my need. He made little figure in the community, a humble, unobtrusive man, but he was a devoted Christian and a pillar in the church. What he and his wife were is best told by the fine character and excellent work of their son, John H. Taylor, who, an exception to the proverb, has been for two-score years 'a prophet in his own country' serving among others the Laurel Hill Church in which he was converted."

It is a rather significant fact that these words of high praise were uttered just fifty-one years, to the very day, after John H. Taylor was baptized into the fellowship of the Laurel Hill Church, for it was upon November 11, 1852, that Elder Samuel B. Rice so received him.

Simpson F. Taylor and Virginia Taylor, the parents of John H. Taylor lived in Staunton, but held their membership with the Laurel Hill Church for the good and sufficient reason that this was the nearest Baptist Church. (John H. Taylor had three sisters: Mary, Julia, and Lucy.) So here it was that their son, John, was converted and joined the church. He gave fifty-two years of his life to the active ministry as pastor and preacher, all spent within the bounds of the Augusta Association.

He was born June 12 in Augusta County and died at the King's Daughters Hospital in Staunton on March 18th, being nearly seventy-seven years old.

The Virginia Baptist ministry never had in its ranks a simpler, sincerer and lovelier soul than Rev. John H. Taylor. In personal appearance he was of medium height, with black hair and high forehead, wearing a long beard. He was educated at Staunton high schools and Alleghany College, located at Blue Sulphur Springs, Greenbrier County, West Virginia. He was licensed to preach by the Staunton Church in 1857, ordained to the full gospel ministry by the same church in 1864 by a council composed of these distinguished men: J. B. Jeter, Wm. F. Broaddus, A. E. Dickinson, and George Boardman Taylor. He preached first at Laurel Hill, October 13, 1861. He was called to the pastorate of the Laurel Hill Church, where he spent so many happy and useful years, on January 3, 1868, and served the church until 1893. He served other churches for a few years, but was called the second time to the pastorate of the Laurel Hill Church in 1899. His term of service upon this occasion lasted for six years. He received his third call to this same church during the summer of 1915, and continued to serve them until he passed to his reward, being seized with the illness which proved fatal while delivering a sermon from the pulpit that he had occupied for nearly thirty-two years. Few men are called by the same church a second time, very few, are called three times and to that church in which the minister was converted.

His other churches were Williamsville, Healing Springs, 1867-69; Deerfield, Newport, 1869-76; Bridgewater, Mt. Crawford, 1880-84; Waynesboro, 1884-90; Singer's Glen, Turleytown, 1893-95; Greenville, Vesuvius, and Stuart's Draft, 1895-98. During his last years he did supply work. The Fordwick Church and others enjoyed the temporary ministry of the Rev. John H. Taylor.

During the last two years of the Civil War he was chaplain of the Thirty-fifth Georgia Infantry.

He was twice married. His first marriage to Miss Sarah Catherine Ramsey (daughter of John and Mary Ramsey), occurred on February 16, 1862. From this union there were six children. His second wife was Miss Susan M. Wallace (daughter of R. S. and Ann Wallace). They were married July 8, 1875, by Rev. Dr. Charles Manly. This wife and six children survived him. The children who survived him are

John F. Taylor, Wm. Taylor, Mrs. J. Frank Collins, Mrs. James A. Whitlock, Rockville, Md., Georgie Taylor, Robert S. Taylor, Matthew Taylor, Ernest F. Taylor, Mrs. C. H. Blaine.

His funeral was preached at Laurel Hill Church by Rev. H. B. Cross, pastor of the Staunton Church, and interment was made in the family lot in beautiful Thornrose Cemetery, Staunton, Va.

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## JOHN ALEXANDER CHAMBLISS
### 1840–1916

He was the son of Rev. Alexander Wilds Chambliss, D. D., and Rebecca Ann (Ellerbee) Chambliss, and was born August 30th in Athens, Georgia, his father being at that time pastor of the Baptist Church at Athens, and also teacher of the University Grammar School. The Ellerbee family is mentioned in Gregg's History of Old Cheraw; they came to South Carolina from Virginia about 1730, settling on the banks of the Pedee River. Captain Thomas Ellerbee served with Marion's Brigade in the Revolution. The Chambliss family were French Huguenots who, upon coming to America, settled, one branch in South Carolina, and the other in Virginia.

Rev. Alexander Wilds Chambliss, when a boy on his father's plantation heard a revivalist preach and determined to be a Christian and a Baptist preacher; his father was angry and tried to dissuade him, but the boy's will was strong; he did become a preacher, a Baptist preacher and a convincing one; and later he baptized his father and mother.

Young John Alexander studied in the preparatory department of Howard College, Marion, Alabama, to which city his father had moved, then for two years was a student in Georgetown College, Kentucky; then returning to Marion, he was again a student in Howard College, where he graduated in 1859, with first honor.

He was baptized by Rev. J. H. DeVotie. His mind being made up as to an education and as to the ministry, God raised him up two friends, namely, Jeremiah Brown and Ex-Governor John Gill Shorter, who helped him through college

and the seminary. He entered the Southern Baptist Theological Seminary, then in Greenville, S. C. and was, in 1861, this institution's first graduate. He was called immediately to the church at Sumter, S. C., to which place the same year he brought his bride, Mary Mauldin of Greenville, S. C. However, the Civil War was raging, and soon, responding to calls for labor among the soldiers, he became a chaplain in Lee's Army.

In 1866, he accepted a call to Aiken, S. C., but the following year moved to Richmond to be pastor of the Second Baptist Church of that city. When he adopted certain views as to the Lord's Supper, views not held by this church, he resigned. He still retained the love and confidence of this people as was abundantly shown by the fact that they presented him with a purse of $1,000. A friend in Richmond gave him the use of his beautiful home at Tree Hill, and he set up a school for boys in Richmond. When in 1872 it became known that once again his doctrinal views were in harmony with those of his brethren, he was called to the Citadel Square Church, Charleston, S. C., where he served for ten years. His other pastorates were the church in East Orange, N. J., and the First Church, Plainfield, N. J. Dr. Henry M. Sanders at one time pastor of the Madison Avenue Church said that of all the preachers in and around New York he had rather hear Dr. Chambliss every Sunday.

When he had rounded out half a century from his ordination, he retired from the active pastorate but continued to the summer of 1916 (he died October 9th of that year) to supply churches, for which service he was much in demand. At intervals, in this long period, he engaged in critical literary work and teaching for which work he had special gifts. He taught at Anderson College, S. C., acting for a season as president. For several years he was professor of Biblical history and literature in Carson-Newman, Tennessee. He loved this work and remarked about it that perhaps it was the best service of his life. His students seem to have held in high esteem the messages of these years. He was a man of real scholarship, of vigorous mind, at home in the classics, a master of pure English, and withal apt to teach. He made felicitous translations of Latin hymns; his translation of

"Dies Irae" was awarded the first prize in a competition in Boston. He was genial and gracious in manner and manners, with such magnetism that he won the admiration and affection of people and was universally popular.

His wife survived him, and these gifted children: Hon. A. W. Chambliss (at one time mayor of Chattanooga), Mr. S. M. Chambliss, Mr. R. M. Chambliss, Mrs. G. H. Caperton, and Mrs. Emerson Johnson. "Few men are favored with so rich and happy a home as he found throughout the years." His wife died in 1922, and Mr. S. M. Chambliss in 1919. Dr. Chambliss' funeral was in the First Baptist Church, Chattanooga, and the burial in Forest Hill, the Tennessee River flowing nearby and Lookout Mountain standing as sentinel.

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## LITTLEBERRY JAMES HALEY

### 1832–1917

He was born December 6th (the son of William Argyle and Elizabeth Allen), in Richmond, Va. Soon after his birth the family moved to Kentucky, first to Green County and then to Barron County. Before he was five years old both his parents died and he came back to Virginia as the adopted son of his mother's brother, Rev. Litttleberry W. Allen, a well-known Baptist preacher who lived in Caroline County. After the neighborhood schools he entered Richmond College where he was distinguished for his oratory and scholarship. For a brief season he was at the University of Virginia. In August 1856 he was ordained at the County Line Church and at once became pastor of Elk Creek, Louisa County, which church he served for nearly fifty years. On August 11, 1858 he was married to Miss Mary R. Long of Spotsylvania County; this union lasted for nearly sixty years; of this marriage these six children survived him: Mrs. George H. Cooke; Wm. A.; Judge Littleberry J.; J. Long; John C. and Dr. Peter A. In the spring of 1859 he bought the residence in Louisa County, where the famous teacher of law, John B. Minor was born. When the Civil War broke out Mr. Haley offered himself as chaplain. While he might have become a

city pastor or a college professor he continued as a pastor of country churches serving: Trinity, South Anna, Little River, Hopeful, Louisa, Elk Creek, Waller's, Bethany. He was clerk of the Goshen Association and its moderator and for eleven years clerk of the General Association of Virginia. He was the first superintendent of schools for Louisa County. Later he was elected to the Virginia House of Delegates and also a member of the Board of Directors of the Bank of Louisa.

Dr. Haley was a man of symmetrical physique; in temperament, cheerful and happy; in manners gracious and courteous. His versatility, perhaps served in a measure to obscure the many sided powers which would have otherwise been most conspicuous. (Slightly changed and greatly abbreviated this is the obituary prepared by Mr. Frank T. West.)

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## THOMAS JUDSON SHIPMAN
### 1862–1917

"Surely there never lived a better man, a truer friend, a finer citizen, a more consecrated Christian, a more faithful, and beloved preacher and pastor, a more devoted son, brother, husband and father than Thomas Judson Shipman." Every church and community in which he lived and labored would have surely said "Amen" to this description of his character and service. A distinguished citizen of Roanoke, not a church member, said the city might have offered to pay him ten thousand dollars just to reside there for the good his very presence would have done. Upon his death at Meridian a "daily" of that city in an editorial written by a man not a Baptist said: "The passing of no other single individual of any station of life could have brought to this city so much of general grief and sense of loss. His beautiful inspiring Christian life and character have left their impress upon the life of this community."

The roll of his churches was: Greenville, Va. (1884-85); Carrollton and Sanders, Ky. (during his seminary days); Midway, Ky. (1889-92); Duffy Street, Savannah, Ga. (1892-

95); First Church, Roanoke (1896-1907); First Church, Meridian, Miss. (1907-1917). He was of average height and of rather "pony" build, while his snow-white hair, thus from his earliest manhood, made him an outstanding figure in any crowd. His unusual degree of physical vigor and strength enabled him to do all through his ministry an immense amount of hard work; yet in his boyhood and youth, presuming upon his wonderful constitution, he disregarded some of the very elementary laws of bodily health, and later this disturbance brought much physical pain, and finally, what seemed at least to human vision, his premature death. His smile was radiant and heaven born. At Greenville, Augusta County, he was ordained. During his Midway pastorate, he attended one year the Georgetown College Commencement; there he saw for the first time, a young lady, Miss Ella Viley Witherspoon of Lawrenceburg, Ky., daughter of Aldridge C. Witherspoon and Fannie Gatewood, who so attracted him (was it not love at first sight?) that he sought at once an introduction to her. While he was pastor in Savannah she became his wife and through all their wedded life lasting until his death she was the worthy companion of this noble pastor always on hospitable thoughts intent, "quiet, unassuming, filling her own place." In his eleven years in Roanoke, the church, first throwing off a debt that hung over from the "boom" days of the "Magic City," grew in numbers, gifts and power and when in the years of his successor, Dr. T. Clagett Skinner, a Sunday school building was erected, one of its largest rooms was named "Shipman Hall." While in Roanoke, he brought strength and sunshine to the councils and churches of the Valley Association to which body his church belonged. His service of a decade in Meridian was fruitful; the church had growth in membership and liberality, and over and again great revivals. At one of these seasons of refreshing, he led all the seven Baptist churches of the city to simultaneous and union services. His church under his guidance erected a Sunday school plant to take care of an attendance which had grown from about 140 to 600 or more.

While his father was pastor in Salem, Virginia, as a lad he there attended first the public schools and then graduated, being seventen years old, at Roanoke, College; then he

studied at Richmond College, and later received from this his *Alma Mater* the degree of D. D. Here at some public function (Dr. F. W. Boatwright being president), someone remarked that with a Boatwright and a Shipman the college was in no danger of reefs and storms. His theological course and degree were at the Southern Baptist Theological Seminary (of which institution later he was a trustee), and this was the theme of his graduation essay: "Wanted—A Man."

He was born August 23rd, at "Level Green" (Nelson County), a Shipman family home, located on a spur of the "Blue Ridge" and commanding an inspiring view of "the Sleeping Giant of Amherst" and this noble range of mountains for a score of miles. His parents were Rev. Dr. Wm. Jordan Shipman and Sarah Louise Johnson; and one of his uncles, Miles T. Shipman, was for years a deacon and clerk of Fairmount Church. Mrs. W. J. Shipman was the daughter of Rev. T. N. Johnson and of his second wife. The subject of this sketch was survived by his widow, three daughters, and sister, Mrs. C. B. Bowry, his brother Mr. J. W. Shipman also survived him. Dr. Shipman's three daughters, Frances, Louise and Dorothy attended Westhampton Colltge; Frances and Louise receiving their B. A. degree, and Dorothy being there for a shorter time. Frances is now Mrs. David Nelson Lutton of West Point, Va., and Louise is Mrs. Leonard Florian Hatz, Grand Rapids, Michigan. Dorothy is librarian at Averett College.

In June, 1917, Dr. Shipman came to Richmond, Virginia, his loved ones and many friends hoping that treatment and an operation by the great surgeon, Stuart McGuire, would relieve protracted suffering and remove its cause. It was not to be so. On June 30th he passed away. His burial was at Rice, Va., where his parents are buried; the service was conducted by Rev. T. Clagett Skinner. A memorial service in his honor was held in Meridian, the day after his death.

In token of his ministry of service and love the pulpit chair in which Dr. Shipman was wont to sit was draped in *white* not *black;* for many Sundays after his death a bunch of fresh roses was placed where his head rested during the church services.

## JULIAN BROADDUS
### 1839–1917

One of the most beautiful of our smaller Virginia towns is Berryville. Its broad streets, lovely homes, historic atmosphere, fertile back-country reached by good roads, have made it for years a delightful abiding place. The outstanding meeting-house is the Baptist Church, a body organized in 1772 with James Ireland as the first pastor. Of this church Julian Broaddus was pastor for thirty-three years and up to the time of his death. During thirty years of this pastorate he was moderator of the Shenandoah Association to which his church belonged and the Baptist leader in this section of the State. He was interested in the work of the General Association, attending regularly its sessions, and a member of several of its boards. "Some may have been more eloquent, or scholarly or renowned . . . but none have possessed a nobler character, a lovelier disposition, a truer spirit, a more unselfish soul. He scorned to do a mean thing; he rejoiced in all that brought blessing to others; he was a fearless advocate of freedom and justice." He was respected and esteemed by people of other communions in Berryville and seemed to be almost the pastor of the whole community.

He began his preacher life in Texas where he was ordained to the ministry but after a short time returned to his native state and became pastor of the Clark's Neck and Harmony Grove churches in Middlesex County. His next and only other field was Berryville. He was a son of Andrew Broaddus II and a brother of Andrew Broaddus III; the fuller ancestral line of these brothers will be found in the sketch of Andrew Broaddus III in this volume.

He was born at Locust Grove, Caroline County, November 2nd and grew up in a home of religious and intellectual atmosphere. After local schools and neighboring academies he studied at Richmond College. His work as a teacher was interrupted by the call to arms and he enlisted as first lieutenant in the Sparta Grays. After his breakdown in health he went once again to the army now as a private in Company B of the Ninth Virginia Cavalry. When the war closed he went to Texas where for a season he taught school or was in business; then came the real business of his life.

He was married in 1862 to Miss Hallie Terrell of Caroline County. She was the mother of his nine children and died in 1890. A little more than a year before his own death his daughter, Miss Hallie passed away after a brief illness with pneumonia. "With a tall imposing figure, beautiful and expressive eyes, a lovely mouth and a contagious and winsome smile she was an unusually handsome and striking looking woman." His second wife was Miss Mary Davies; she preceded him to the grave by some twelve years. For the remaining period of his life his hospitable home, the parsonage, just hard by the church, was presided over with dignity and grace by his daughter, Miss Florence. She and her six brothers, namely, Alfred (died October 1926), Julian Gwin, Andrew, Carlisle, Luther, Howard Montague (died January 1927), survived him. He passed away early Wednesday June 6th.

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## HIRAM G. CREWS
### 1832–1917

To Isaac and Sara G. Crews these children were born: Melchizedec, Mary M., Isaac R., Martha, Hiram G. This last one outlived them all, became a preacher and reached the age of four score and five. Halifax County was his birthplace and Ellis Creek Church where, as a youth, he was baptized September 6, 1845, by Jas. L. Morton. In the classical school of Captain Thomas A. Chappel, near Brookline, Halifax County, he made fine progress in English, Mathematics, Latin and Greek. During his four years at Richmond College he was a faithful and successful student standing side by side with such men as Thomas Hume and others of great ability. In September 1856 he was ordained at Bethel Church, Chesterfield County (his first pastorate). His other pastorates were Mt. Moriah (1859-63); Bethlehem, Texas, Ky. (1868-72); Fulton, Richmond, Va. (1872-79); Aaron's Creek and Fork, Halifax County (1879-1899). In 1866 he solicited funds successfully for the Richmond Relief Association. He also acted as agent for the Foreign Mission Board after the Civil War. He was an earnest and able evangelistic preacher and through his ministry hundreds were brought to Christ. For twenty years before his death he was

blind. Yet on the day of his departure he said that in this season of "darkness" he had thought much about heaven, its effulgence and ineffable glory and the mighty multitude of his friends and loved ones who had gone before.

He was married in Chesterfield County December 4, 1856, by Dr. Cornelius Tyree to Miss Nannie Friend Martin (daughter of Wm. A. and Elizabeth Martin). Of this marriage there were five children, two sons and three daughters; one son died in his youth and Walter Judson Crews in February 1915. The three daughters survived their father, Mrs. Ada B. Lacy, Mrs. Sallie Allen, Mrs. Wilmonia Beckett. He was married May 1, 1899, to Miss Rebecca F. Quarles (daughter of John W. and Cornelia Quarles) by Rev. Alexander Eubank at Thaxton, Bedford County, Va.

He died at Scottsburg, Va., May 29th, and the funeral was conducted by his pastor Rev. C. T. Kincannon, with remarks by Judge W. R. Barksdale and these preachers, W. M. Hudson, Nathan Maynard, J. R. Doan.

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## JOSEPH MELVIN TAYLOR CHILDREY
### 1872–1917

He was born in Richmond in November, the youngest son of Stephen Childrey and Christina Knauff. His father was of English descent his ancestors having lived in America for more than one hundred years; his maternal grandfather was born in Heidelburg, Germany, his maternal grandmother was born in Dundee, Scotland, both of them came to America with their parents when they were small children. The subject of this sketch went through the elementary and grammar schools, graduated from the Richmond High School and took his B. A. degree from Richmond College. After this he accepted the position of principal of an academy in Batesville, S. C., where he served one year. Upon his return to Richmond he was ordained at Leigh Street Baptist Church, June 12, 1896. He attended the Southern Baptist Theological Seminary, Louisville, Ky., one session and then went to Crozer Theological Seminary, Chester, Pa., where he graduated. His first pastorate was at Woodbury, N. J., where he served two years. His next field was the First Baptist Church, Chester, Pa., here he remained five years and in this

time paid off a debt of $25,000 and added about two hundred by conversion to the membership. He was next pastor at Flint, Michigan, but owing to the severity of the winters there and his wife's health after two years he resigned to accept a call to the First Baptist Church, Haddonfield, N. J. This church prospered greatly under his ministry, but his life and his ministry here were cut short by a fearful tragedy. The *Herald* thus described his death: " . . . He had conducted his mid-week prayer meeting, and was on his way to a home in the suburbs, where he was to marry a young couple. Leaving the car line, he had to walk a block or two to the home. On this walk he was beset by the highwayman, who robbed him and then shot him, wounding him mortally and leaving him helpless by the roadside, where he lay for several hours before he was discovered. He was still alive and lingered for several hours, giving some description of his assailant. The fact that Mrs. Childrey was dangerously ill in the hospital added to the inexpressible horror of the incident. The body of our friend was brought to Richmond, his native city, and laid to rest in Hollywood."

The daily paper concerning his murder said: "He was on the White Horse pike near Camden when he was surprised by the negro, who flashed a revolver in his face and demanded his money. The pistol was lowered for a moment, and the minister struck the negro, laying him out. Then realizing his danger, Mr. Childrey tried to escape, but the negro rose from the ground and shot him. His faint cries after several hours attracted persons passing by in an automobile, and he was rushed to the Camden hospital, where he died a few hours later."

He was married twice his first wife being Miss Rachel Le Maitre of Pennsylvania; of this union there were two children, a boy and a girl, the former at the time of his father's death being ten years old and the latter fourteen. His second wife was Miss Louise Robertson, of Pennsylvania, the child of this marriage, a girl, being barely a week old at his death.

He was survived by a brother Mr. Roland H. Childrey, 18th and Franklin Streets, and by a sister, Mrs. Imogen Austin, 713 N. 23rd Street, both Richmond.

## WILLIAM LEANDER FITCHER
### 1839–1917

He was born in Portsmouth, Virginia, on the twenty-seventh day of July, the second son of William E. Fitcher and Eliza Jane Hobday. William E. Fitcher was a native of Dorchester County, Maryland. The family came from Germany about the middle of the seventeenth century. They were all teachers or ministers and no matter what their circumstances or situation, managed to secure an education. Eliza Jane Hobday was born in Mathews County, Virginia. She ably supported her husband in the boy's boarding school which he established in that county. Of William's early life very little is known. His mother died when he was a small child, and his father married Miss Matilda Riddick of Gates County, North Carolina. He spoke with great affection of his stepmother, and the two boys, Gustavus Adolphus and William Leander were very happy and promising pupils in their father's school. The former was spoken of as being particularly brilliant. At fourteen Gustavus came to accidental death from blood poison. Upon the death of his father and step-mother, William was left alone in the world except one cousin, Charles Hobday, a minister.

He continued his education and preparation for the ministry under the tutorship of Prof. Walters of Wake Forest College. He was an exceptional student excelling in literature, languages and mathematics. He was a finished penman, a perfect grammarian, and an excellent public speaker and reader.

When his preparation for the ministry was interrupted by the death of his father, and again by the outbreak of the Civil War, being financially unable to continue his studies, he began preaching, having been ordained. Shortly after his ordination, he enlisted in the Confederate Army and served as chaplain two years. In the spring of 1864, much broken in health and spirits, he resigned his chaplaincy, and in August of that same year, was married to Miss Henrietta Hannah Peele of Jackson, North Carolina, one of the six beautiful daughters of Squire Isaac Peele and Nancye Cobb Peele, his wife. Never having had much family life, he

reveled in that made possible by his marriage. Squire Peele had fourteen sons and daughters.

His early ministry was carried on in Gates and Camden counties, North Carolina. He was a devoted husband, a kind, though strict father, a good friend and neighbor and an ideal pastor. Generous and optimistic to a fault he accumulated little in worldly goods. He was fond of good food but was seldom able to provide any but the plainest. He liked to dress well and always appeared so, but the Prince Albert, which he always wore in the pulpit, often covered a multitude of faults. His sermons were always well planned and delivered with enthusiasm and though often long, according to the custom of the times, were never dull. Seven times he read the Bible through at morning and evening "family worship." Usually he read from the Old Testament in the morning and the New Testament in the evening.

For a period of about ten years during reconstruction days, he was unable to support his rapidly increasing family on the salary he received so he developed an illustrated lecture on "Palestine, the Holy Land and Egypt." This lecture with which he used a stereopticon was very popular, particularly in the rural districts. When there were gaps in the lecture periods, he did evangelistic work. Thus, he was enabled to tide himself over some very lean years. In January, 1883, he accepted a call to a field in Campbell County, which proved to be his longest, most successful and most interesting pastorate. There were four churches on this field, Kedron. New Chapel, Brookneal, and Union Hill, with preaching once a month at each. After a time, he gave up the Brookneal Church and preached twice a month at one of the others. During these happy and productive years it was one of his greatest joys to seek out and guide the young men of his churches who felt the "call." Among those who were a particular joy to him were "Jack" Wicker and "Charley" Clement.

In 1893 the already large, growing and widely scattered field became too much for him. The long horse-back and buggy rides in all sorts of weather told on his health and he

decided to take work where it was more accessible and accepted a call in Halifax County, Black Walnut, Virginia.

After the death of his wife, which occurred at Mount Zion, Virginia, in January, 1889, and the gradual breaking up of his home, he was never quite the same.

In 1895, he removed from Black Walnut to Scottsburg that his children might have the advantages of the Scottsburg Normal College, which has just been established by Rev. S. H. Thompson. He continued to preach at Cross Roads and Omega and also took up work at Alton and Lunenburg Court House.

In 1901, he came to make his home with his oldest daughter, Mrs. Hampden Wilson, Back Walnut near the scene of his last pastorate. Thus began another period of his life when relieved of physical, mental and financial worries, his children all grown and scattered, he had leisure to do the things he liked best. While he retired from a paid pastorate, he never gave up the ministry. He did supply and evangelistic work whenever offered, to within a few weeks of his death. He sought out and aided in many ways struggling young men who were preparing for the ministry. "Nat" Toombes and "Willie," W. M. Thompson, were among his proteges. He took great pride in them, assisted in their ordination and followed their work with the greatest interest and affection.

It was while visiting his daughter, Mrs. F. E. Ferguson, in Roanoke, Virginia, that he was taken ill. He had been failing for several months and after three days of suffering, he died on the twenty-ninth day of July, two days after his seventy-eighth birthday. The burial was in Evergreen.

His funeral was conducted by Dr. T. Clagett Skinner.

Remembering him through the years, he seemed sometimes to have had more than his share of toil and poverty and bereavement, but his faith never wavered. I should say that his reverence for God was his outstanding quality. His favorite hymn was "All Hail the Power of Jesus Name," which he said should always be sung standing or bowed in adoration.

(Abridged from sketch of Mrs. Hampden Wilson.)

## WILLIAM LUTHER HAYES
### 1867(?)–1918

His death was tragic. He was on his way with a party of friends to Camp Lee, near Petersburg, Va. The automobile accident was on the Richmond-Petersburg Turnpike, near Swift Creek. Long trains of government trucks had torn up the roads; a large hole had been filled with soft earth. The car turned over and pinned the occupants underneath it. All in the car were carried to the Petersburg Hospital, where the seriousness of Mr. Hayes' injuries was soon realized. His end came at eight a. m., January 19th. The city where he died was also the city of his birth (September 15th). At the time of his passing, his mother, Mrs. Martha Ann Crostie Hayes, and three sisters, Mrs. Mamie E. Butler, Mrs. James Bazel, and Miss Lucy Hayes, and one brother, Walter S. Hayes, resided in Petersburg. His other brothers were: Rev. Frank H. Hayes, a chaplain in the U. S. Army, and George B. Hayes, Columbia, S. C. (His father was Titus Hayes; the father of eleven children. This Mr. Hayes and his wife were Scotch-Irish Presbyterians; her father Samuel Crostie was a Baptist preacher.)

After studying at Richmond College he was ordained at Manchester, Va., June 17, 1893, and as a student from the West End Church, Petersburg, was at the Southern Baptist Theological Seminary, Louisville, Ky., the sessions of 1893 and 1894. His last pastorate of six years duration, was at Barnwell, S. C. His other fields were Marion, S. C., Sanford, N. C., West Norfolk, Va., and one in the Strawberry Association made up of these churches: Big Island, Hunting Creek, North Bedford (here he served in 1911 and 1912), Barnwell, S. C.

He was married in November, 1898. His wife who survived him, was Miss Bettie Pace, whose father, Mr. M. R. Pace, a deacon of the Pine Street Baptist Church, resided at 516 South Laurel Street, Richmond. The three sons who outlived their father are: Channing, Mason Russell and Marion Butler. Another son bearing his father's name died in his ninth year.

Mr. Hayes was a Mason, a Woodman of the World, a Pythian, and an Odd Fellow. His funeral was at the West End Church, Petersburg, and the burial was in Hollywood Cemetery, Richmond. Mr. Hayes was so clean in life and mind and body that although he was fifty-one when he died the coroner filled in the death certificate: "Age—not known; probably thirty-five."

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## CALDER TRUEHEART WILLINGHAM
### 1879–1918

He was the son of Robert Joshua Willingham and Camille Bacon, of Macon, Georgia. His paternal grandparents were Benjamin Lawton Willingham and Elizabeth Baynard.

The parents of Benjamin Lawton Willingham were Thomas Willingham and Phoebe Lawton; Dr. George Mosse, an Irishman and a graduate of the University of Dublin married Miss Phoebe Norton of St. Helena Island, S. C., and a daughter of this union, Miss Jane, became the wife of Benjamin Themistocles Lawton; the daughter of the union is the Phoebe Lawton named above. The brothers and sisters of the subject of this sketch surviving their father were: Robert J., Jr.; Corneille (Mrs. James W. Downer); Benjamin Joseph; Belle (Mrs. Ralph H. Terrell); Elizabeth; Carrie Irvin (Mrs. T. Justin Moore); Harris E.; Edward Bacon.

He was born at Talbotton, Ga., March 3rd. At the age of eight he was baptized. He graduated at Richmond College in 1899 and at "Louisville" in 1902. His first sermon was at Bainbridge Street Church, Richmond, when he was eighteen years old; by a strange coincidence his text on this occasion was the one his father had used when he had baptized him. He married Miss Bessie Bell Hardy of Salem, Va., July 10, 1902, and they sailed for Fukoka, Japan, from San Francisco, September 19th. On account of his wife's health they returned to America in 1905; soon thereafter she died. In 1911 he was married to Miss Elizabeth Foy Johnson (daughter of Dr. Livingston Johnson), of Raleigh, N. C., and they sailed for Kokura, Japan. After seven years of

faithful service they returned to the homeland for their year of rest.

The epidemic of "flu" brought low his brother and he hastened to his side; both died. Calder in his delirium "poured out his soul in the Japanese tongue for the Japanese people, first for Keushiu, the island on which he worked; then for the small islands, the great empire, for Formosa and for Korea." He died October 15th in Wilmington, N. C.

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## G. W. REED
## —1918

He was originally a Methodist and it seems a native of North Carolina. He was devoted to the Old North State and to the *Biblical Recorder*. Apparently his only Virginia pastorate was at Clover; here he labored some five years and successfully and here he died and his body was buried in Danville. While at Clover he built a $2,000 parsonage and at another church added a baptistery, dressing rooms and other improvements. During this pastorate, there were 252 additions by baptism. His funeral was conducted by Rev. C. J. D. Parker, pastor of the Moffett Memorial Church. Mr. Reed was survived by his wife.

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## WILLIAM OSWALD BEAZLEY
## 1882–1918

After an illness of nearly three weeks he died of influenza at Lexington, October 22nd. He was the son of William F. and Emma J. Beazley of Caroline County, Va., and was born January 27th. After graduating from the Shenandoah Collegiate Institute, Dayton, Va., in 1903 he entered Richmond College where he graduated with the degree of A. B. in 1906. For six months during his college course he taught at Singer's Glen, Rockingham County, and after graduation taught one session at the Newport News Academy and the next at Wakefield, N. C. Although not a ministerial student at Richmond College his mind even then inclined towards the ministry and in 1908 he entered Crozer Seminary, where

he graduated in 1911. While at Crozer he studied also at the University of Pennsylvania where in 1910 he received the degree of A. M. and in 1912 that of Ph. D. On July 7, 1910, he was ordained at Salem Church, Caroline County, which church he had joined in early youth. His first pastorate (1910-13) was at Wayne, Pa. For two sessions (1913-15) he was professor of philosophy and biology at Hampden-Sydney College. In the summer of 1915 for one month he supplied the vacant pulpit at Lexington and was unanimously called to this pastorate; here he was pastor from September 1, 1915, until his death.

He was a man of fine physical presence, an effective speaker, with decided gifts as a preacher. A prominent Baptist of wide experience hearing him on one occasion remarked: "That is the best sermon I have heard for ten years." He endeared himself to those who knew him. He was gentle and unassuming, satisfying in his companionship. He was married October 7, 1914, to Miss Norma Beatrice Funk, daughter of the late John S. Funk of Singer's Glen. She, with one child, Wm. O. Beazley, Jr., survived him and also his parents, two brothers and two sisters. After a brief service at the parsonage conducted by Dr. E. L. Woolf, pastor of the Lexington Methodist Church, the body was taken to Singer's Glen for burial.

(Slightly changed, this is the sketch prepared by Dr. Joseph R. Long.)

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## JAMES CONWAY HIDEN
### 1837–1918

He was born at "Montpeloze," Orange C. H., Virginia, November 5th, the elder of the two sons of Joseph Hiden and his second wife Cordelia Nalle (daughter of Martin Nalle and Nelly Madison Barbour). He graduated at the V. M. I. on July 4, 1857, and after teaching ancient languages a year in the Chesapeake College he was for two sessions a student at the University of Virginia. He was ordained in

1859 and while at the University was pastor of the Hillsboro Church. He taught school at Orange C. H., and Staunton before and after the Civil War, having, through all the years of this struggle, served as chaplain in the Confederate Army, part of the time as post chaplain in Charlottesville and part of the time with Wise's Legion. On February 27, 1863, he married Elizabeth Clarke Chewning (daughter of Robert and Mary Diordan Chewning), who was born at "Mountain View," Louisa County. She survives her husband. The children of this union are Anna C., Joseph H., Robert Graves, and Cordelia Mary Grace.

His pastorates were: Fourth Street, Portsmouth, Va.; First Church, Wilmington, N. C.; Greenville, S. C.; Smithfield, Va.; Charlottesville, Va.; Lexington, Ky.; and New Bedford, Mass.; Eufaula, Ala.; Grove Avenue, Richmond.

"He was a man of brilliant intellect; he did his own thinking not taking other men's opinions and conclusions unless they had the approval of his own mind." He was a severe critic both of manners and English style but quite ready to praise his brethren and their pulpit and literary work when they merited approval. "Dullness bored him and he sometimes smashed it, but his bolts were aimed at the thing itself rather than its luckless source. He had a popular lecture on 'The Cosmopolitan Bug,' the taking title by which he designated humbuggery in general. It was worth the price and more to see and hear him as he ripped the mask from shams and hypocrisies. In public prayer he and H. H. Harris and John A. Broadus were so much alike in manner and tone that they might have been easily taken one for the other. . . . Like Robert Hall . . . the greatest English preacher, like Robertson of Bristol, whose sermons are read to this day, Dr. Hiden had his seasons of depression but he also knew the sacred place of the Most High. Through sickness and health he was eager to learn more and was as widely informed as any man it has been my privilege to knew." Dr. Cathcart said of him: "He is well read, a superior preacher and a fine scholar. . . . As a speaker he is clear, vigorous, original, unique." He died in October and his body was buried in Birmingham, Ala., beside his eldest daughter.

## ERASTUS COLON ROOT
### 1846–1918

He was born in Rockbridge County, June 3, being the son of Colon Root of Pennsylvania and Martha Theresa Wills, a daughter of John Wills, of Nelson County. He married Martha Signora Nuchols, a daughter of Richard Nuchols, Rockbridge County; three children survived him, R. O. Root, Bedford City; Mrs. William J. Shaner, Lexington; Mrs. Luther A. Kennon, Mineral, Va. He did not become a minister until he was thirty-three years old. As a boy he helped his mother as toll-keeper on the turnpike near Lexington. Later he became a farmer and then manager of the large Steele estate near Lexington. He was skilled in carpentering, mechanical employment, repairing and also in handling stock. After a long season of anxiety about the great question he decided to preach though it meant heavy financial loss to him. He realized his need of fuller preparation and so managed to spend one session at the Southern Baptist Theological Seminary and later, in the midst of his other work attended lectures at Washington and Lee University. He served churches in Amherst and Rockbridge counties; Sharon, Dinwiddie County; Dinwiddie C. H.; Cut Banks; Central Church; Corinth, Brunswick County; Nomini and Menokin, Westmoreland; Kerr's Creek, Rockbridge. Once and again he revived churches that seemed almost dead, in more than one case building the church-house as well as the spiritual body. As a colporter he labored in Highland and Craig counties By his own thrift and his wife's splendid management he and his family lived on a small salary, once only $305. Part of the time he left his family in Lexington for his labors for Christ and his church, far away. His character and zeal were known and commended by Dr. Charles Manly and Dr. W. O. Beazley, pastors of the Lexington Church. He died in his home in Lexington, Jan. 31st.

(Greatly abridged, this is Dr. J. M. Pilcher's obituary of Bro. Root.)

## PLEASANT OAKS SOYARS
1880–1918

He was born November 23rd being the fourth son of Mr. and Mrs. J. W. Soyars of Bachelor's Hall, Pittsylvania County, Va. In 1900 he united with the Vandola Church (Roanoke Association). After studying in the Bethel Hill School, in 1904 he entered Richmond College where he remained three years. He served as student pastor of Berea Church, Hanover County, and then became pastor of the East End Church, Richmond, Va. Next he served the church at Phoenix, Ala. His last charge was in Campbell County, his churches being Kedron, Edge and Ebenezer, Winfall and Swan Creek. He was married December 25, 1908, Richmond, to Miss Lula Pemberton. She and these children, Margaret, Emerson and Ardelle, survived him (and nine of his brothers and an adopted sister). He died in October and his body was laid to rest at his boyhood home. The funeral was conducted by Rev. Samuel Bass.

(Based on sketch by Rev. J. B. Williams in the Annual.)

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## W. S. JACKSON
1859–1918

He died at Fredericksburg, Va., March 18, having been born in Stafford County, January 31st. He was baptized by Rev. T. A. Hall in 1886. He was married September 26, 1888, and began to preach in 1893 and his ordination took place at Mount Holly Church and shortly afterwards he took charge of churches in Fauquier. He was deeply read in the word of God, was successful in winning souls and as a pastor delighted in working in destitute sections. His long and hard journeys to reach some of his appointments may have hastened his end.

(In part from sketch by C. W. B.)

## WILLIAM E. WIATT
1826–1918

He was the son of Dr. W. G. Wiatt (who was born January 31, 1786) and Louisa C. Shibbs (who was born January 12, 1802), his brothers and sisters were John, Herbert, James, and Catharine. He was born July 31st in Gloucester County, Virginia. He was baptized in Ware River, Gloucester County, August 7, 1842, by Rev. Philip Taliaferro. His education was secured in several academies in Gloucester and King and Queen. He was ordained in Lowndes County, Alabama, in 1854.

He was married three times, namely: to Catherine R. Spencer, Virginia; to Louise Charlotte Coleman, Alabama; to Nannie B. Heyward, Virginia; these marriages took place respectively, in 1846, 1852 and 1871. He was chaplain in the Confederate Army; county superintendent of public schools, seven years; surveyor of Gloucester County, and deputy clerk of Gloucester County. His churches and fields as far as can be ascertained were: Providence and Union (Gloucester), 1856-61, and again 1866-74; Providence, Newington, 1877-79; Mathews, Newington, and Providence, (Gloucester), 1880; Newington and Westville, 1881-84; Clark's Neck and Newington, 1885; Newington and Ebenezer, 1886; Pearisburg, Green Valley, Walker's Creek (all in the "Valley"), 1887-88; Beulah and Newington, 1889-93; Petsworth and Newington, 1894-95; Beulah, Newington and Petsworth, 1895-1905. At the age of eighty-three he retired when in a letter to the *Herald* he said: "I am the only pastor Newington has ever had since its organization in 1873, of Petsworth since its organization in 1890, and of Beulah for upwards of twenty years. Of course, I do not expect to live in idleness the balance of my life."

In his obituary of Bro. Wiatt, Rev. Noel J. Allen said: "It is his personality which was a mightier force for God than anything he said or did in his seventy-one years in the ministry. His Christ-like character more than his Christ-like words was what counted. One unusual charm about Bro. Wiatt was his thoughtful affection for his brethren in the ministry. His preaching was . . . full of enlightenment and

comfort for those craving pure gospel preaching. He believed that his greatest work for God had been with individuals and in house-to-house visitation. . . . He wrote no books but his private letters were classics and . . . he contributed freely to the *Herald,* having written twenty-seven leading articles in succession at one period."

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## ANDREW JACKSON CUMMINGS

### 1840–1918

He died near Midland, Virginia, September 10th; he was born in Fluvanna County. In his early boyhood his parents moved to California where he was reared and educated. For a while he engaged in merchandising. While yet young he heard his Father's call to the gospel ministry. For many years he was state missionary in California. In those days he had many rare experiences among the gold seekers and "get-rich-quick" immigrants. Often his life was in great peril. He came back to Virginia in 1887 with a friend whom he was financially aiding in the recovery of his health. This friend believed that the water of Stafford Springs would be his panacea. In 1888 he was called to the Stafford Store Church and in 1890 became pastor of Mt. Holly, Belle Haven and Rock Hill. In 1908 he gave up part of this field and accepted a call to Mt. Carmel. In 1915 he took charge of Summer Duck. In his ministry all of his regular churches greatly prospered. Great crowds attended his regular appointments. The people believed in him, loved him and reverenced him. All denominations delighted in doing him honor. There were no bickerings among his people. He was a strong preacher and inspiring in prayer. He grew happy as he talked with God and led others with him. He was never married but he took two orphan boys to his home, rearing them and sending them to school. Of Rock Hill he was pastor twenty-seven years. He preached his last sermon in March, 1918, and from that time, though ill, comforted his people with the promise that he would soon be well and resume his pastoral duties. His last days were spent at Mr. Ben Embrey's where he was most tenderly and affectionately

cared for. His nearest kin are two nephews of Texas. He was buried at Mt. Holly, September 11, 1918.

J. T. Tucker

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## ROBERT ROLAND ACREE
1852–1918

On Sunday, October 27th, Dr. R. R. Acree entered into rest.

I had the privilege of being his pastor for six years. He moved back to his loved city of Clarksville just at the time I went to be pastor of his old church there. It is said that it is hard on a minister to have a former pastor as a member. That was not true in this case. No man ever had a more loyal friend or steadfast supporter than Dr. Acree was to me.

I always called him "the beloved Dr. Acree." His rich, winsome personality won and held the love of all who knew him. Clarksville had no more genuinely loved citizen than he. On the day of his burial the grave and the ground about were covered with a profusion of flowers; but more striking still was the number of strong men who turned away and wept.

He could say to every church what Paul said to the elders from Ephesus: "And now, behold, I know that ye all, among whom I went about preaching the kingdom, shall see my face no more. Wherefore I testify unto you this day that I am pure from the blood of all men. For I shrank not from declaring unto you the whole counsel of God." In all the years of his ministry in Lynchburg and Petersburg and Roanoke, in Knoxville and Clarksville, and in Griffin, he was faithful, "a good minister of Jesus Christ." But his best sermon was his character, his transparent genuineness, his unquestioned integrity.

In the days of vigor he had a place of acknowledged leadership in the affairs of his denomination. He was virile and aggressive, farsighted and constructive, always courteous and fraternal.

But the severest test of his sterling worth remained. For eight years ill health kept him out of active service. That a

man of his temperament and vigor, his love of work and of out-door life, should have been required to sit on the side-lines and see others busy with the tasks he loved was unspeakably hard to bear. And wherever he could, he helped—conducting an occasional service, teaching the Baraca class, for several months pastor of a country church, backing every good cause with all his might, always abounding in the work of the Lord. To the end of his life he was forward-looking, a constructive force in every forward movement with which he came in contact.

Dr. Acree was born in King and Queen County, Virginia, November 12th, the son of Mr. and Mrs. Smith Acree. He was educated at Richmond College and the Southern Baptist Theological Seminary, Louisville, Kentucky. He was ordained to the ministry at Bruington Church and began preaching at the early age of nineteen. His first ministerial work was that of state missionary in the mountains of Virginia. He was engaged in this work for two years prior to his entering the Seminary. His first pastorate was at Lynchburg, Virginia, where he served for nearly ten years. His other Virginia pastorates were in Petersburg and Roanoke. In 1893 he was called to the church at Knoxville, Tennessee. Here he remained until 1899, then he accepted the call to Clarksville. His last active work was at Griffin, Georgia.

I loved him. I wish I might put into words what he meant to me and how greatly he helped my ministry. And wherever he went men loved him and through him they learned to love his Lord.

Dr. Acree was greatly blessed in his wife, Ruth Bagby, the daughter of Dr. Richard Hugh Bagby, so long pastor of the Bruington Church in King and Queen County, Virginia. It was there that Dr. and Mrs. Acree met and there they were married. She proved to be a superlative help to him in all his ministry. She is living today with her youngest daughter, Mrs. J. W. Hill, at Emory, Virginia.

Their four children, still living, carry forward the religious ideals of this beloved couple. Each of them is actively engaged in some form of church work. Mrs. P. B. Lawrence is the personal service chairman of the Woman's Missionary Union Auxiliary to the Southern Baptist Convention. Mrs.

W. E. Brock teaches a great Sunday School class in Chattanooga. Mrs. Ryland Knight is doing a beautiful work in connection with her husband's church in Atlanta. Mrs. J. W. Hill is active in the Sunday school and church work at her home.

(Tribute, somewhat abridged, of
Rev. Dr. Ryland Knight.)

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## FRANKLIN WEBB KERFOOT
1876–1918

He was born at Buckland, Prince William County, Virginia, October 2nd, his parents being Dr. Henry Dodge Kerfoot and Minnie Moss, and his brothers and sister, Henry W., Alfred M., Howard M., John H., Warren S., Thomas G., and Mildred Moss Kerfoot. He was the nephew of Dr. F. H. Kerfoot so long professor in the Southern Baptist Theological Seminary, Louisville, Kentucky. His student days were at Richmond College and Crozer Theological Seminary. Upon the call of the Berryville Church, a presbytery ordained him on Sunday morning, December 29th before the Berryville Church. Dr. Julian Broaddus read from I and II Timothy, Rev. T. B. Shepherd delivered the charge, Rev. Frank P. Berkley presented the Bible.

His first "field" was in the James River Association, the churches being Liberty Chapel, Sharon, and Mulberry Grove; he was next in the Rappahannock Association with these churches, Glebe Landing and Ephesus, in Middlesex and Essex counties. His other fields were East New Market, Maryland; Port Norfolk, Virginia; Nowata, Oklahoma; Fort Smith, Arkansas; Chatham, Virginia.

He was married October 27, 1903, to Miss Louise D. Hardesty at Berryville, the bride being the daughter of Richard De Grotte Hardesty of Clarke County, and Mollie Dix of King and Queen County.

His death was tragic; he was sent in the summer of 1918 from Chatham to Newport News as Baptist chaplain, the World War being in progress; he worked among the soldiers departing overseas and those in camp until August when he

came home to await his assignment as chaplain in the United States Army, which assignment came just before his death; on August 29th he was killed in a collision of an automobile and a train on the Southern Railway. A memorial service was held at the Chatham Baptist Church. Dr. L. O. Pruden, for twenty-five years rector of the Chatham Episcopal Church, delivered a most remarkable address, in which he pronounced " Frank W. Kerfoot the most original preacher of his time" and reminded the great congregation that it was Mr. Kerfoot's "scathing arraignment of Germany that first aroused the sentiment in the town to the reality and magnitude of the German peril." He also said that he believed God took him to welcome the soldiers who had "passed on" from the battle field, as he had in Christ's name speeded them on their departure overseas.

During his first year with the Nowata Church he received fifty-four members, thirty-four being by baptism; on this first anniversary, he sent forth to each member a "New Year" letter that carried his picture and breathed the spirit of the shepherd heart yearning that each one of his flock should do and be the very best for their own enlargement and for the fuller establishment and wider extension of the Kingdom of Heaven. He was about five feet nine inches tall, had black hair and blue eyes; a broad forehead and strongly shaped features. The spirit which dwelt in this well built "tabernacle" possessed the power of quickly making friends with both men and women. As this testimony given above shows, he was a vigorous and attractive preacher and his sermons always had well-studied and logical outlines.

He was survived by his wife and these children: Mrs. Frances Moss Crump, Henry De Grotte, and Franklin Webb, Jr.

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## FLEET HENDERSON JAMES
### 1844–1919

"A just man, gentle, charitable, scholarly, a fine exegete; his was a teaching ministry, that laid abiding foundations." "He was a delightful person as well as a fine parson." He

was born at Round Hill, Loudoun County, Virginia, December 3rd, his parents being Mason and Patience Nichols James, and his brothers and sisters: Townsend (killed at Gettysburg), Eliza James Harris and Alice (both died in Texas), Mollie James Ford and Watson (both died at Round Hill, Virginia), Leola, still living at El Paso, Texas. He was educated in the private schools of his native county, Richmond College, and the Southern Baptist Theological Seminary (then in Greenville, South Carolina). When he was sixteen years old he joined the Sixth Cavalry, Army of Northern Virginia, and served to the end of the Civil War. Some years ago there appeared in the *Atlanta Journal* a story of how this youth captured seven Yankee soldiers, the story being written by an eye-witness, namely Mr. Thomas Osburn. This article from the *Atlanta Journal* appeared in the *Loudoun Times* of Thursday afternoon, February 14, 1924. He was married June 28, 1877, to Miss Harriet Elizabeth Kelly, of Kelly's Ford, daughter of Granville J. and Harriet Payne Kelley, Culpeper County, Virginia. Of this union five children were born, Mason Alexander (died 1926); Powhatan Wright, Tuscaloosa, Alabama; Alice Gertrude (Mrs. C. L. Roby, Purcellville, Virginia); Fleet Henderson, Purcellville, Virginia; Mary Isham (Mrs. Marvin Green, Kansas City, Missouri).

He greatly endeared himself to a host of people throughout Middle Virginia during a Christ-like ministry of forty years; he led all his churches to increased interest in missions and built several excellent church houses. Early in his ministry he worked for the State Mission Board his field being in Stafford County. His other churches were Peterville and Fine Creek, Powhatan County; Remington and Bealton, Fauquier County; Louisa Courthouse, Mechanicsville; Berea, Louisa County; Flat Run, Rapidan, Orange County. His historical sketch of Ketoctin Church (published in 1906) is most interesting and valuable.

He died at Round Hill, Loudoun County, April 27th. The funeral, at his request, was conducted by his son Rev. Dr. Powhatan W. James, at that time pastor of the First Baptist Church, Lynchburg, Virginia; he was assisted in the service by Rev. George T. Baker, pastor of the Round Hill Baptist

Church and Rev. W. E. Woolf, of the Methodist Episcopal Church, South. The burial was in the cemetery of the Ketoctin Baptist Church which was founded by his James ancestors in 1756; in this cemetery six generations of this family lie buried.

Mr. James' wife survived him and passed away February 26, 1928.

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## SAMUEL FOKER CHAPMAN
### 1838–1919

He was born at the home of his grandfather, Samuel Foker, near Luray, August 28th. He was the son of William Chapman. He was educated at Richmond College and Columbian College (now George Washington University), Washington, D. C. He was studying for the ministry when the Civil War broke out. He entered the Confederate Army and served with great distinction under Col. John S. Mosby, of the Forty-third Virginia Battalion Cavalry. He came to be known as the "fighting parson" and is often mentioned in the published reminiscences of Mosby, who greatly admired him as a soldier and loved him as a comrade; theirs was a life-long friendship and they kept up a correspondence until Mosby's death.

At the close of the Civil War he took up again his theological studies and was ordained. He was pastor of the Baptist Church, Covington, Virginia, for fifteen years; here he was greatly loved by the people of his church and of the community. In the Spanish-American War (through Senator John W. Daniel, an old comrade and friend), he received a commission as chaplain of the Fourth Immune Regiment of the United States Army. He held other public positions which he filled fearlessly and faithfully.

He was married to Miss Rebecca Elgin of Fairfax County. She died December 2, 1900. Four sons and four daughters survived him, namely, Edmund G. Chapman of Covington, Virginia; Wm. A. Chapman of San Francisco; Paul A. Chapman of Michigan; Herbert D. Chapman of Chicago; and Miss Ella L. Chapman, Mrs. George S. Reviscount,

Mrs. George Stephenson of Covington, Virginia, and Mrs. J. Wingfield Young of Chester, South Carolina. He died May 21st; the funeral was conducted by Rev. F. P. Berkley and the burial was in the Cedar Hill Cemetery, Covington, Virginia.

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## WESTON BRISTOW

### 1891–1919

He died on February 28th. He was a young man of a promising future. His death was a mystery to us all, a great loss to the community, to his church and to the ministry.

Weston Bristow was the son of Weston and Ida Bristow, of Stormont, Virginia. He was born April 15th, and made a profession of faith in his eleventh year and was baptized into the fellowship of Clark's Neck Baptist Church by Rev. E. J. Richardson. At fifteen years of age he was the leader of the Sunbeam Band in this church.

He received his elementary education in the community public schools and the Urbana High School. After teaching for some years he entered Richmond College, September, 1913. During his four years in college he worked hard to help pay his way in school and yet he made a splendid record in his classes and at the same time did a good deal of preaching to churches as supply pastor. He graduated from Richmond College, June 5, 1917. September 26, 1917, he was ordained to the full work of the gospel ministery by Clark's Neck Baptist Church. October 2, 1917, he entered the Southern Baptist Theological Seminary, Louisville, Kentucky. Soon he became one of the leaders of the first year men in the Seminary, loved and honored by both students and faculty. At the close of the Seminary year in June, 1918, he was employed by the Baptist State Mission Board of Virginia to assist Secretary J. T. Watts in the Sunday school and B. Y. P. U. work, spending most of his time in the Rappahannock Association, where he did an excellent work.

Again he returned to the Seminary in the fall of 1918, but remained there only a few weeks. He left to enter the

chaplain's training school at Camp Zachariah Taylor in Kentucky, where he graduated as First Lieutenant Chaplain in December, 1918.

On graduating as chaplain, he returned to his home for a few weeks and was again to enter the Sunday school work on March 1, 1919, but was called to his reward on Feb. 28th.

Rev. Weston Bristow was the only man ever ordained from Clark's Neck Church. From a youth he was earnest and devout, industrious, clean in habit and thought. He was effective as a religious worker, and possessed marked ability as a leader, with the evangelistic gift. He was devoted to his mother and indeed to all the members of the family, and loyal and devoted to his church.

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## JOHN JAMES SPENCER
### 1840–1919

Buckingham County, Virginia, was his birthplace, his field of labor, where all his life was spent, and under its sod his body sleeps its last sleep. Here he was converted, baptized, licensed, ordained, married twice. From here he went forth to the Civil War (Company B, Twenty-fifth Virginia Battalion) and to his home he returned after the surrender at Appomattox Court House. Buckingham is a large county and in his day was without good roads and (save a short spur) without a railroad. Back and forth, he went in his work as a preacher, for some forty-nine years, traveling according to his calculation 7,500 miles; think of the saddlebags, the buggy, the mud and the creeks, the heat of summer and the snow and rain in winter, the long silent stretches of pine and oak forest that were friendly to deer and foxes. For years he was an "institution" at Buckingham Court House where everyone knew him and he knew everybody. Not long before his death he wrote: "Under my ministry a large number have been converted, 3,000; I have baptized over that number, married as many, and I have no idea how many I have buried." As far as he knew not one of the couples he married was ever divorced. He was tall and robust in figure, quiet in manner, simple in dress, deliberate in speech, reliable in character, with a heart as true as steel,

as simple as a child. He loved folks, and his brethren, and was loved by them. His father, Rev. John Spencer, and he covered, in their life spans, one hundred and eleven years and in their work as preachers a century. Two of his churches, Wilderness and Union, had been his father's churches; his other "flocks," Antioch and Pleasant Grove, were not so old. In these churches there was litttle opportunity for growth in numbers, partly because so many converted and baptized in all this countryside moved to the cities and there became active, useful members. Rev. E. J. Wright, head of our State B. Y. P. U. work, is a son of Antioch Church, John J. Spencer being his father in the gospel. All through Bro. Spencer's life, at his churches, the annual protracted meeting was a chief event of the year, social as well as religious, when large crowds gathered, all denominations being represented and often in the hottest weather there were three sermons, three services each day.

John J. Spencer (his mother was Elmina Bagby) was one of seven children, the others being Laura, Fannie, Eliza, Nellie, Sam and Addie. He himself was married first to Miss Betty Gish Shepherd (daughter of William Shepherd and Louisiana Guthrie), and again to Mrs. S. L. Housewright (*neé* Sarah Elizabeth Miles), November, 1875, his father performing the ceremony each time; of this last marriage there were two children, Harry Miles and Alice O. Spencer.

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## WILLIAM ABRAHAM PEARSON
### 1845-1919

Those who knew him in his earlier manhood and in his maturer years can never forget his handsome figure, genial face and kindly spirit. His beard was unusually comely. The son of John Washington and Alice Ann Pearson and one of nine children, he was born at Mt. Jackson, Virginia, July 11th. The family moved to Laurel Hill and later two of the sisters resided in Staunton. At the age of seventeen he entered the Confederate Army, serving the last two years of the war in Mackintosh's Artillery Brigade. He was in

various battles one of them being that at Gettysburg. In one of these engagements he thought he would certainly be killed and in this trying hour promised God that if his life was spared he would give the rest of his days to God's service. No one who knew him could doubt that he kept this vow. In one of his notebooks dated August 20, 1861, were these lines:

"Searcher of hearts O search me still
The secrets of my heart reveal
My sins remove let me appear,
To God and my own conscience clear."

He was baptized in Staunton, March, 1866, by George Boardman Taylor, and the following October was licensed by the Staunton Church to preach. His education in Staunton was under Dr. J. C. Hiden and then at Richmond College and later at the Southern Baptist Theological Seminary, Greenville, South Carolina. While a student in Richmond he met Miss Mary Couch Bass to whom he was married September 3, 1873. She was the daughter of Thomas R. and Sarah Mayo Bass and the ceremony was performed by C. C. Bitting. Of this union seven children were born (all surviving their parents), namely: Walter E., William L., John B., Charles A., Miss Mamie, Mrs. Sadie P. Follansbee, Miss Helen L. The mother of these children died at Gore, Virginia, July, 1908.

He was ordained at Staunton, March, 1873, his presbytery being George Boardman Taylor, Barnas Sears, J. F. Deans and J. H. Taylor. His pastor and preacher life was given to these fields and churches: In 1871 he was pastor at Fulton (Richmond), then followed Ridge Spring, Barnwell County, South Carolina; Byrne Street, Petersburg, 1880-83; Mill Swamp, Moore's Swamp and Smithfield, 1883-89; Front Royal, Virginia, 1889; Rock Hill, South Carolina; Bluefield, West Virginia,, 1898; Elloree, South Carolina; East Radford, Virginia, 1900-03; Lebanon, Virginia; Gore, Virginia, 1908; Keysville, Virginia; Mattaponi, Exol and Howertons, King and Queen County, Va., 1915. In June, 1917, he was married to Miss Lucy Mercer Owen, of Howertons; she was the daughter of John Mercer and Ella S. Owen; the ceremony was performed by Rev. E. H. Swem; she survived her hus-

band. A little more than a year before his death he gave up active service and moved to Farmville, Virginia, where he died December 27th and was buried the next day in Bluefield, West Virginia.

Concerning him Dr. R. H. Pitt wrote: "Mr. Pearson was an excellent and admirable man, gracious and lovable in temper, loyal and faithful in all his relationships, a simple-hearted and devout believer, a diligent and prudent pastor, a studious, strong, edifying preacher. In every community where he lived and labored, he earned and retained the sincere love and cordial respect of his neighbors and friends. His long and useful life was without reproach and he came at length to his quiet and peaceful death full of years and honors. In Virginia and South Carolina where his active ministry was spent there are scores and hundreds who bless God upon every remembrance of him. Near the end his youngest daughter said to him: 'How can I live without you, my darling?', and his reply was: 'Have faith, my baby, trust in the Lord and it will be all right; He will take care of you'."

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## PORTERFIELD SWANN
### 1847–1919

He was born at Laurel Springs, Powhatan County, Virginia, October 27th, the fourth son of George Swann and Ann Tompkins, daughter of Col. Christopher Tompkins of King William County. His grandfather, "Gentleman" John Swann and Christopher Tompkins married sisters Mary and Ann Farrar.

Porterfield entered the Confederate Army on attaining the age of sixteen, joining the Powhatan Artillery of which his two brothers, G. A. and J. C. were members, his third brother, Christopher, being at that time a prisoner in Fort Delaware. The other children of George and Ann Swann were: Gustavus, Mary L., Rebecca H., Delia A., George, and Richard T.

He entered Richmond College in 1869, graduated in 1873; the next year was spent at the Southern Baptist Theological Seminary. Then he went to Crozer Seminary. He left during the session having been called to Goshen Church. He was

pastor of Goshen church continuously for forty years, and these adjoining churches at different times: Kerr's Creek, Sharon, Horeb, Woodland, Williamsville, Craigsville, all in the Augusta Association. He was married to Miss Jean W. Roadcap of Goshen, May 24, 1883, by Rev. John H. Taylor.

After the death of his wife he resigned his charge and returned to his old home in Powhatan, where he died July 1st. Temporarily his body was interred in Muddy Creek Church Cemetery. At the request of Goshen Church and community his body was removed and placed beside his beloved wife. Soon after the death of his wife the Augusta Association met with his church at Goshen; in addressing the Association Mr. Swann repeated most impressively the whole hymn the first stanza of which is as follows:

"I have a friend so precious,
So very dear to me,
He loves me with such tender love,
He loves so faithfully,
I could not live apart from him,
I love to feel him nigh,
And so we dwell together,
My Lord and I."

A certain Virginia Baptist preacher, present at this meeting of the "Augusta" was so impressed by Mr. Swann and this address that he wrote a "story" of this godly man, who lived hard by the church, called, "A Prophet on His Hill,"; it was published.

Mr. Swann was baptized in October, 1862, at Abraham's Mill, Cumberland County, by Rev. Dr. A. B. Woodfin; he was licensed to preach by Muddy Creek Church in 1873; was ordained at Goshen in June, 1875, Drs. Charles Manly and J. M. Pilcher being the presbytery.

Concerning the reinterment of Mr. Swann's body the *Rockbridge County News* of January 14, 1926, said:

"A desire of years was fulfilled Tuesday, January 5th, when the remains of Rev. Porterfield Swann, former pastor of the Goshen Baptist Church, were reinterred in the cemetery here adjoining the church. This was a desire not only of the members of the church but of the entire community, and

a beautiful community spirit characterized the large crowd of people who gathered to do honor to the memory of this man of God, who for so many years lived among them the Gospel which he preached. Truly the occasion was one of rejoicing, for it had also been Mr. Swann's wish that he should be laid to rest beside his wife."

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## BENJAMIN DONALD GAW
### 1879–1919

Not many men go forth to their life work with a fuller academic equipment. There were the elementary schools of his native county of Augusta, then two military academies, one being the Fishburne of Waynesboro, then Richmond College and Ewing College and finally Colgate University. A glance at his intellectual face and well shaped head suggested his ability to profit by these years of training. All this labor and cost were not wasted though his life was to end when two score years were scarcely completely. The list of his pastorates, covering about a decade and a half, namely East End, Richmond; Randallsville, New York; West Washington, Washington, D. C.; First Church, Durham, North Carolina, does not tell us the measure of the man, so well as the memorial service held some weeks after his death. Not only did the Baptist pastors of Durham take part in these exercises, for Rev. S. S. Bost, Rector of St. Philip's Episcopal Church made one of the addresses and Rev. Dr. E. R. Leyburn, pastor of the First Presbyterian Church one of the prayers. Dr. Gaw's church in Durham grew and prospered in his brief pastorate and as a director of the Chamber of Commerce, an officer of the Rotary Club and chairman of the Civilian Relief of the Red Cross he had a place in the civic and social work of the city. "He was a man of victorious faith. He had faith in men and in their capacity for betterment. He had faith in the church and the power to uplift and glorify. He had faith in society and its possibilities for progress." Another service to honor his memory and life was held by the Jews of Durham.

He was born in Waynesboro, Virginia (August 20th), but when he was still an infant in arms his parents (Mr. and

Mrs. B. P. Gaw), moved to a farm some ten miles from Staunton, so he was a country boy. He united with the church of his parents, the Tinkling Spring Presbyterian Church and then in his college days became a Baptist and then a Baptist preacher, his ordination taking place in Richmond, Virginia, February 8, 1905. He was married twice; his first wife was Miss E. Wirt Williams, of Richmond (the daughter of Rev. and Mrs. George F. Williams); she died in October, 1916. His second wife was Miss Elsie Darsey of Washington City; she with one son, Benjamin Donald Gaw, Jr., survived him. He died January 10th and his body was laid to rest in the Mt. Zion Cemetery, Washington.

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## JOSEPH BRYANT JACKSON
### 1870–1919

This sketch is based on the article prepared by Rev. Dr. R. B. Garrett for the minutes of the General Association and from material kindly secured by Rev. Dr. W. H. Baylor. He (his parents being Wm. Jesse and Susan Ellis Jackson) was born in Craven County, North Carolina. His earlier ministry was spent in his native state. He came to Virginia in 1912 and became pastor of the Ocean View Church, Portsmouth Association (1912-13), which in 1913 reported fifty-four members. The next year he became pastor of the Prentiss Place Church, Portsmouth (May 1914-November 1919), which then had 198 members. The next year he had added to his church by baptism sixty-one members. The next year there were thirty-five baptisms. For several years, during his ministry, this church was helped by the State Mission Board. The last year of his service here and of his life the church had 380 members, there having been been in this twelve months twenty-nine baptisms.

He was a man of deep piety and one of the sweetest spirited, most consecrated, faithful pastors. He was taking steps to build a much needed house of worship for his church at the time of his death and his whole heart was in this project. He had planned to attend the North Carolina Convention and the Virginia General Association but while carrying on a revival meeting in his church he was stricken

with a carbuncle and after a week of intense suffering he passed away November 19th. Yet when he saw that his death was near at hand he said, "It is according to the will of God." His funeral service, held in the Prentiss Place Church on Friday night, was conducted by Dr. R. B. Garrett who was assisted by ten of the pastors of Portsmouth and Norfolk, all of whom bore testimony to his faithfulness and consecration.

His North Carolina pastorates were: Second Baptist Church, Goldsboro (1901-05); Fairmount Baptist Church (1905-10); Hamlet Baptist Church (1911-12). In 1911 he was at the Southern Baptist Theological Seminary. His wife (born at Mount Olive, N. C., in 1872) who survived him was Miss Addie Raspberry; their children: Jesse Bryant, Sallie, Addie, Joseph Allen.

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## CRAWFORD HOWELL TOY
### 1836–1919

"Who's Who in America," Vol. X, gives important information about his life; he was born in Norfolk, Virginia, March 23rd; he was the son of Thomas Dallam Toy and Amelia Rogers. He took his M. A. (University of Virginia) in 1856 and studied in Berlin, 1866-68. He received the honorary degree of LL. D. from the University of North Carolina and from Harvard.

He married in 1888 Nancy, daughter of Rev. R. M. Saunders, of Norfolk, Virginia. He was professor of Hebrew in the Southern Baptist Theological Seminary, first in Greenville, South Carolina, and then in Louisville, Kentucky, 1869-79. From 1880 to 1909 he was Hancock professor of Hebrew and other oriental languages at Harvard and from 1909 on, emeritus professor. He was also Dexter lecturer on Biblical literature.

He was fellow A. A. A. S. and author of these books: "The Religion of Israel" (1882); "Quotations in the New Testament" (1884); "Judaism and Christianity" (1890); "Hebrew Text and English Translation of Ezekiel" (1879); "Commentary on Proverbs" (1899); "Introduction to the History of Religions" (1913). His brother, Walter Dallam

Toy, was professor of Germanic languages in the University of North Carolina for many years. He died in Cambridge, Massachusetts, May 12th.

From an article by Rev. Dr. W. R. L. Smith concerning Dr. Toy, the close of his professorship at the Southern Baptist Theological Seminary, his subsequent service and his character, the following sentences are taken: "At the time of his resignation from our seminary Dr. John A. Broadus held him the flower and pinnacle of Baptist scholarship in the South. Conscious of divergent views on the doctrine of inspiration he passed to the trustees in Atlanta, May, 1879, a statement of his belief accompanied by his resignation. . . . In grief the resignation was accepted. . . . Shall we old boys ever forget his humble and tender prayers in the class room? . . . Some years ago a group of his colleagues wrote a series of learned articles, each in his own line, which they combined in one handsome volume and dedicated to their eminent and honored friend Dr. C. H. Toy."

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## CHARLES THOMAS KIRTNER
### 1860–1919

He was born in Mercer County, West Virginia, March 17th, his parents being Crockett and Ellen Kirkner, and his brothers and sisters, being: Edgar, Jesse, Crockett, Jr., Nannie and Lula.

He was converted in his twenty-third year, and soon after this event, decided to enter the ministry. He was educated at the normal school, Athens, West Virginia, Richmond College, Crozer Theological Seminary, Chester, Pennsylvania, and the Southern Baptist Theological Seminary, Louisville, Kentucky. On March 14, 1889, he was married to Miss Rebecca Florence Nowlan of Alderson, West Virginia (daughter of Joseph Nowlan and Mary Keeney) who, being an excellent Christian woman, was a faithful assistant to him in his important work. She survived him and their daughters Leta Ellen, Mary Nowlan and Jessie Laird.

His pastorates were: Alderson, West Virginia; Hinton, West Virginia; Milton, West Virginia; St. Albans, West Virginia; Natural Bridge, Virginia; Russell, Kentucky;

Montgomery, West Virginia; Iron Gate, Virginia; Melrose, Roanoke City, Virginia; West End, Lynchburg Virginia; Elkin, North Carolina; and Schoolfield (Danville), Virginia. He was a builder of churches, for under his leadership houses of worship were erected at St. Albans, Hinton, West Lynchburg, and a parsonage at Roanoke, and the contract for a $13,000 church at Schoolfield had been let when he was smitten down with the dreaded influenza, and died at Schoolfield, March 2nd.

In his preaching he was earnest and decidedly evangelistic, and under his ministry in his own and other churches, large numbers made profession of their faith in Christ. A letter of his to the *Religious Herald* suggests his success in protracted meeting service and also the character of the man:

"I want to tell you about a great revival I have just closed at one of our mountain schools. On the twenty-third, I began a meeting at Mountain Park School. There were twenty students in the school who were not Christians. Every one of them were converted and joined the Baptist church, and were baptized today. The Lord has greatly blessed my year's work down in Old North State this year. I have had over a hundred conversions and a great many restorations."

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## HENRY HUDNALL FARRIS
### 1894–1919

Upon the call of the Meherrin Church, he was ordained June 13, 1916, at Kedron Church, Gladys, Campbell County. His "field" was composed of these churches: Meherrin, Tussekiah, Union Grove (Concord Association). That same summer he held protracted meetings in all three of his churches, preaching himself. Before the summer was over he had baptized thirty persons, one being a man eighty years of age. At the Tussekiah meeting, the first day, the crowd was so great that some 200 people could not get into the church; here there were services daily at five p. m. and seven-thirty p. m., a plan that in many communities works well.

After an all too brief ministry on January 10th, he passed away. "Only eight days before his burial, his winsome and consecrated young wife (*neé* Miss Martha Smith), victim

of the same disease, influenza, had been borne out to God's acre. December 23rd they left their new home at Church Road, fifteen miles from Petersburg, to bring their little girl (seventeen months old) on a visit to her four grandparents, in and near Lynchburg. On Christmas Day, the disease asserted itself; then ache, pain, hot fevers, double pneumonia. . . . His funeral was conducted by Rev. R. A. McFarland, and six pastors were the pallbearers."

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## BERNARD RUSSELL GREEN
1888–1919

He was born October 24th, in Nottoway County, Virginia, near Crewe, Virginia; his parents being John Thomas and Lelia Harriett Green, and his brothers and sisters: Waverly S., Milton, Jessie, Roy, Mrs. Lelia Green Hodd, Mamie, Helen, and Gertrude. He was baptized July, 1907, by Rev. J. W. Kincheloe, into the fellowship of the Crewe Baptist Church. He attended the public schools of Nottoway County, and then was at the Chatham Training School, Richmond College (1913-14) and the Southern Baptist Theological Seminary, graduating there in 1919 with the degree of Th. G. While he was in Louisville, he was first licensed and then ordained in the Highland Park Church, Louisville, Kentucky. On March 22, 1919, he was married to Miss Grace May Shuffitt of Louisville, the Rev. R. J. Tyler performing the ceremony. He was pastor from June 5th to October, at Trumbull, Nebraska, and also held several revival meetings at various places in Nebraska. He and his bride were returning to the home of his parents for the Christmas holiday, when in a railroad wreck on the Norfolk and Westery Railway, near Walton, Virginia, they were both instantly killed.

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## NATHANIEL CHAPMAN BURNETT
1854–1920

He was born near Stewartsville, Bedford County, October 31st. He attended Richmond College, as a ministerial student, preaching his first sermon in Bedford County. He was or-

dained in Montgomery County. He was a student at the Southern Baptist Theological Seminary, becoming an "English graduate." His first charge, at Cambria, Virginia, was known as the Alleghany Church, worshipping at what was called the Brick Church, on the hill. He served this church in two pastorates, first for five and later for eleven years. After a brief pastorate at Laurenburg, South Carolina, he returned to Montgomery County. During his ministry of over forty years, besides the churches just named, he was pastor three times of the Blacksburg Church and at Pulaski City, Dublin, Bethel, Radford and Elliston. During his pastorate at Radford the meeting-house was built. The year of the World's Fair at St. Louis he was the guest for this long and expensive trip of the V. P. I. cadets having been chaplain at the Institute a few years before; he still loved the "boys" and was loved by them.

He was married May 29, 1882, to Miss Addie Richardson, of Roanoke County. Of this union nine children were born; three of them survived their father. While not very strong physically Brother Burnett had a long and useful ministry. He was an earnest gospel preacher, the evangelistic note in his messages being clear and pronounced. While pastor in Blacksburg he baptized a student who had planned to be a lawyer but became a preacher, Brother Burnett taking him into his home and helping him prepare for the Seminary. The day of his funeral was marked by a cold driving rain; nevertheless many attended the service and his body was laid to rest in the Christiansburg Cemetery on the very crest of the Alleghanies. He died February 2nd.

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## W. R. McMILLAN

### —1920

Among his churches were Mt. Moriah, Monroe, Emmanuel, Ebenezer, Amherst. Concerning him, Rev. P. H. Cowherd wrote in the *Herald:*

"We were co-laborers in the Piedmont Association, in Amherst County, Virginia, for about five years, and I have been associated with him in meetings in this State since. I knew him intimately and in my judgment no ordinary man

has passed out of the world. As a preacher of the gospel he had few equals. His gift of imagination was wonderful and his sermons showed great care and study in preparation. He gave the churches he served, whether as pastor or evangelist, the best there was in him. His life was a battle with bad health, yet his companionship and fellowship were delightful. One of my girls off at school wrote concerning him, 'Papa, he is like one of the family.' He loved the children and they loved him. Surely he has fought the good fight and finished his course and gone to receive the promise of the crown."

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## WILLIAM FRANKLIN WATSON

1862–1920

His Virginia pastorates were: Spurgeon Memorial, Norfolk (1894-95); South Street, Portsmouth (1906-07); First Alexandria (1908-15); Harrisonburg (1915-17); his fields outside of Virginia: Edenton, Gastonia, Monroe and Charleston, West Virginia. In 1912 he received the degree of D. D. from Richmond College.

In his Virginia years, he was of commanding presence and in the pulpit, his pleasant intellectual face with high forehead, strong nose, and mouth, kindly eyes, would well arrest attention.

As a preacher, upon occasion, he had no little pathos and delighted in the evangelistic appeal. "A deep persuasive spirituality breathed forth from him." When failing health took him from the pulpit he proved himself a good member in the pew showing that he knew how to be loyal to his successor in the pastorate; "he used to say that he wanted to show his old flock how to be first class church members." For some months before his end he seemed to realize that his departure could not be far away, and his last sermon, preached at Middleburg, shortly before the fatal stroke of paralysis, had as its subject, "Preparation for Death." He died in Alexandria, Virginia, July 16th. The funeral, conducted by E. B. Jackson, O. P. Lloyd, W. L. Wayts, E. T. Smith, Hugh T. Stevenson and the Presbyterian and Methodist pastors, namely: Rev. I. L. Allison and Rev. E. V. Register, was held

in his former church; the burial was in Gastonia, North Carolina. Two sons and a daughter survived him.

He was born at Fayetteville, North Carolina, September 2nd. He took his A. B. at Wake Forest in 1887 and graduated from Crozer Seminary by a correspondence course.

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## FRANK PATTISON BERKLEY
### 1853–1920

When he was closing his ministry in Covington there was a farewell service. The Presbyterian Church gave up their evening worship to come and their pastor said: "He has by his singularly holy walk and conversation, by his large Christian charity towards his brethren of other churches and his substantial contribution to the forces that make for the town's well-being placed our church consciously in his debt." One of his fellow-Baptist preachers, a near neighbor, said: "It was impossible not to love a man like Berkley." The same Baptist preacher spoke of his quick, active mind, saying that he was a good student, a wide reader, a strong preacher.

While he was not at first a Baptist but an Episcopalian, his wife, who was Miss Mamie L. George, was a granddaughter of a well known Baptist preacher, Rev. Cumberland George. (They were married November 25, 1879, by Rev. E. W. Hubbard, at Woodville, Rappahannock County). In a record of his own life, while he was a communicant of the Episcopal Church he says: "I was converted by Divine Grace, at my home 'High Acre,' Fairfax County, Virginia, February 26, 1886." Two months later he was baptized into the Alexandria Church by Dr. O. F. Flippo. Nor was Mr. Berkeley at first looking towards the ministry; after his elementary education in H. F. Henry's private school (1865-71) he studied law with Judge H. W. Thomas and then practiced at the bar in Fairfax County.

He was ordained by the Remington Church, Fauquier County, October 13, 1889, the presbytery being C. C. Meador, T. A. Hall, C. W. Brooks. Here is his own record of his pastorates: Remington, 1889-91; Gourdvine, 1890-97; Marshall, 1891-1900; Broad Run, 1891-1900; Front Royal, 1900-02; Middleburg, 1902-05; Leesburg, 1905-09; Coving-

ton. Beyond his record there came his last field, Tappahannock (Beale Memorial) and Ephesus in Essex County. At times his churches were widely separated, once in these counties, Fauquier, Culpeper and Rappahannock. Yet he did his work with great efficiency though always physically frail.

Dr. C. T. Herndon says: "Brother Berkley had rare social graces, those shone most beautifully in the circle of his home. He was survived by his wife (she died in 1933) whom he adored and to whom he was at all times the courteous lover, and one daughter, Mrs. Richard Littleton, Covington, Virginia." He died at Tappahannock, Virginia, May 20th. In the questionnaire which he filled out, to the question: "Positions of Honor," his reply was, "A Baptist preacher." He was born in Alexandria, Virginia, January 18th, there being only one other child, Harold P., and his parents being Wm. N. and Emily W. Berkley.

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## CHARLES THOMAS KINCANNON
### 1866–1920

In this volume there is the story of Dr. John Thomas Kincannon and his wife, who before their marriage was Miss Emma Cole; these are the parents of the subject of this sketch. As was his mother, so was he, born in Smyth County, Virginia. Charles was born June 26th and made a profession of faith in Christ when he was some twelve years of age. He was baptized by that great winner of souls, Rev. J. R. Harrison, uniting with the Middle Fork Baptist Church. His father was a student at Richmond College; Charles, in this, followed in his father's steps, and presently Charles' son, Bozeman, also had this *alma mater*. Next, he was at the Southern Baptist Theological Seminary, not only taking the full course, but also post-graduate work. While carrying this line of study, he was assistant pastor to Dr. T. T. Eaton at the Walnut Street Church, Louisville, Kentucky. His first full pastorates were in Kentucky; Monroe, Louisiana, and northern Mississippi. Upon the giving away of his health, he resigned his charge in Mississippi, and returned to Virginia; here for a season he was supply pastor at the Rivermont Church, Lynchburg. He was next pastor at Bedford, Vir-

ginia, here, at his first service, two bright boys were received for baptism, one of them a grandson of Rev. A. Eubank, who for so long, wrought nobly as preacher and teacher in Bedford County. With Mr. Kincannon's help, the *Herald* was able in a few hours to double almost its Bedford mailing list. His next "field" was: Crystal Hill, Hunting Creek, Scottsburg, all in the Dan River Association, and having an aggregate membership in 1915 of 652; his home was in Scottsburg. Again his health gave way and he returned to Bedford and his father's home; his physical decline continuing, he was brought to the Jefferson Hospital, Roanoke City. Here his brave fight for life went on. Transfusion of blood was resorted to, his son supplying the blood, almost a pint, but the battle was a losing one. His death came at his home on Mountain Avenue (Roanoke), Wednesday night, February 11th. The funeral, two days later, was conducted by Rev. Dr. John F. Vines, assisted by Drs. I. D. S. Knight and W. W. Hamilton.

Mr. Kincannon, after leaving the Seminary, was married to Miss Jessie Bozeman, whose father, Dr. Bozeman, was pastor of the First Baptist Church, Meridian, Mississippi; of this union there were born two sons and two daughters, Bozeman, Charles, Eleanor and Jessie.

Mr. Kincannon was married the second time to Miss Blanche Nelms, of Roanoke, and there were two children of this marriage, James and Ann Elizabeth. He is survived by the second wife and all his children; by his father, his sisters, Miss May Kincannon of Bedford County, Mrs. Al A. Stone, of Roanoke, and Mrs. S. W. Williams, of Berkeley, California, and by his brothers, Theodore, of Bedford County, and John, of San Francisco, California.

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## ELI WASHINGTON REEDY

1862–1920

He was born December 18th in the mountains, North Carolina, the son of Nathan Reedy.

At an early age he stayed with his grandfather Blevins in order to help him during his old age. After his grandfather's death, he went back to his father's home. Not long after his

return home, his mother died leaving eight children, and he being the fourth child of the family found it his duty to help bring up the smaller children.

He was converted about the age of sixteen. After his conversion his Christian influence led his father to Christ. He did not attend a public school until he was about seventeen and then it was at Oak Hill. He taught for a number of years. Then he was a book agent in Tazewell County; he felt his call to preach soon after his conversion. He preached his first sermon at Pleasant Home Church, North Carolina. He later became the pastor at Pleasant Home Church. He was pastor of Grubbs Chapel Church twenty-one years; he was the founder of Pine Branch Church and the pastor of it for a number of years. He was also the pastor of Rock Bridge Church and pastor of Baptist Union Church.

He was married to Lissee Blevins about 1873; to this union were born nine children; three died at an early age; those living are: Mrs. Lucy Joyce of Jewel Ridge, West Virginia, Mrs. Floyd Perkins, Wytheville, Virginia, Mrs. Ruby Hammed, Wytheville, Virginia, Mr. Hayden Reedy, Groseclose, Virginia, Mrs. Fitzhugh Reedy, Iager, West Virginia, and Mrs. Beatrice Greer, Grant, Virginia. There are twenty grandchildren. He has only two sisters living, Mrs. Polly Stamper, and Mrs. Victory Cook, Bel Air, Maryland.

He died December 17, 1920. His wife died December 23, 1933.

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## GEORGE WILLIAM BEALE
### 1842–1921

He was born at Cabinford, Westmoreland County, Virginia, August 21st, the oldest son of Gen. R. L. T. Beale and Lucy Maria Brown. General Beale was educated at Dickinson College and the University of Virginia; was a member of Congress and of the Virginia Senate; he was in the Confederate Army (1861-65) first as a private and then as brigadier-general. George William Beale was a student of Fleetwood Academy, Culpeper Military Institute, Piedmont

Academy and the Southern Baptist Theological Seminary, Greenville, S. C. On April 30, 1861, he joined Company C, Ninth Virginia Cavalry, and was wounded in the battles of Reams Station and Hatcher's Run.

In the summer of 1861 he was baptized at Nomini Ferry, Westmoreland County, by Rev. G. H. Northam; in the same waters in 1873 he baptized his own father. October 18, 1868 he was ordained by the Machodoc Church, his presbytery being J. B. Jeter, Addison Hall, R. H. Bagby, W. H. Kirk and G. H. Northam. He served these churches: Machodoc and Pope's Creek (1868-74); Gay Street, Georgetown (1874-79); Beth Car and Black Walnut (1879-83); Buchannan and Enon (Hollins) (1883-94); Coan and Fairfield (1894-1905); Menokin and Nomini (1905-19). He was a trustee of Richmond College and the Virginia Baptist Orphanage; for two years he was moderator of the General Association of Virginia. During his pastorate at Hollins he prepared and published the "Revised Edition of Semple's History of Virginia Baptists." A "History of the Ninth Virginia Cavalry," left in manuscript by General Beale, was edited and published by his son. Dr. Beale also wrote and published "A Lieutenant in Lee's Army," his own story, simple and intensely interesting of four years' acquaintance with all the fortunes of war." Through the years a student of history, he was patient and persevering in his methods and accurate as to facts and details. In 1898 he preached before the General Association a sermon on "The Organized Work of Virginia Baptists During the Nineteenth Century." He was on the committee that prepared a historical statement that now appears every year on the front page of the General Association Minutes.

In 1894 he received the degree of D. D. from Washington and Lee University; he was a member of the Society of the Cincinnati; a sketch of his life appeared in "Who's Who in America." He was married December 3, 1879, to Miss Mary A. Bouic of Rockville, Maryland. She, two daughters and three sons survived him. He died Friday, July 21st.

"A Lieutenant of Cavalry in Lee's Army" gives an insight to the character of the author and to the life of the Con-

federate soldier, being in the main the experiences of an eye-witness. His troop arrived too late to have part in the first battle of Manassas but they did hear "the distant booming of cannon" and their nervous strain was intense. "At no other time during all the war, save for an hour or two in the late afternoon at Gettysburg, was I the subject of so much painful suspense as on this day." He was with Stuart in his famous dash around McClellan's Army. Side by side he rode with Captain Latané and only a little while later he saw four men, each holding the corner of a blanket and protruding from it behind was Captain Latané's boot. "He had been instantly killed at the top of the hill where he had met a Federal squadron." This was the Latané whose burial at the hands of gentle women (all the men being in the army) was made the more famous by reason of the picture of this funeral that is still seen in many Virginia homes. Dr. Beale's letters to his mother were long and deeply interesting. Yet they were probably always written under most difficult circumstances. One of these letters said: "I am this morning lying flat upon the ground under a very low-pitched leaky shelter, our horses saddled and bridled and we in momentary expectation of being called on to fight. Meanwhile the rain is descending in torrents so dampening my paper as to render it almost useless to attempt to use ink on it."

In the last days of the War, near Petersburg, he was wounded in the leg and carried along with Private Jesse Gouldman, through whose body a minnie ball had passed, to the hospital; the drive over the roughest kind of a road, behind a pair of rapid mules with a teamster who plied the whip, was most harrowing. Then came the hospital when presently over Beale's head was the card that marked him as one whose body would soon be carried out for burial. The story has much to say about the horses he rode and handled and gives the name of one of his father's horses, "Blue Devil." The pathos that seemed to abide in Dr. Beale's face through all his days may have been the reflex of the many faces stark in death upon which he had looked during the awful four years.

## JOHN HENRY COUCH

1863–1921

He was born in Orange County (now Durham County), North Carolina, September 2nd, his parents being Anderson Bintam Couch and Julia Jane Norris, and his paternal grandparents, John Couch and wife, before her marriage, Miss Carlton. He completed his junior year at Wake Forest College, and then in 1904 made his Th. G. at the Southern Baptist Theoological Seminary; his work at Louisville was after he had been in the ministry some years, and when he was the father of several children. He was peculiarly blessed in his wife who before her marriage was Miss Sally Love Terry, of Prince Edward County, Virginia. She managed in a wonderful way to do the part of a devoted mother to her children and at the same time, even when they were little, to cooperate most intelligently in the church work, going even long distances over bad roads, and before the days of the automobile. When her husband held his protracted meetings she was glad to entertain the visiting preacher, and to hear every sermon. Her heart was deeply set on her husband's highest success and the growth of the Kingdom of God.

The larger part of his ministerial life was in Virginia, as the following list shows: Catawba Church, Dan River Association, Virginia, two years; Hunting Creek Church, Dan River Association, Virginia, Pamplin Church, Spring Creek, Beth Peor, Salem, ten years; West Union Baptist Church, Doddridge County, West Virginia, two years; Natural Bridge, Glasgow, Arnolds Valley, five years; Pearisburg, two years; Roanoke, Baptist Education Board, one year; Bassett, two years; Chapel Hill, North Carolina, associate secretary Baptist Sunday School Board, one year.

He was an unceasing worker and faithful pastor. Inclement weather, heat and cold, never stopped him in his labor for his master. This man and his wife desired with a consuming passion the education of their children, and lived to see this hope realized. These are their children: Janie Love Couch (married Robert Sidney Haltiwanger); John Nathaniel Couch; Henry Norris Couch; William Terry Couch; Mabel

Elizabeth (married Herman Alonzo Dickert); Adrian Booker Couch; Joseph Herbert Couch.

His wife survives him and makes her home at Chapel Hill. He died July 2nd.

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## DECATUR EDWARDS

1857(?)–1921

Besides the churches mentioned in the tribute by Rev. A. W. Graves which follows, he was also pastor of these: Bethlehem, New Bethesda, North Run, all in the Dover Association; Falmouth and Belle Air, both in Potomac Association; Massaponax, Goshen, Bethany, all in the Goshen; however, upon the organization of the Hermon Association, Massaponax was in that body. He was ordained at Bethlehem Church, Hanover County, April 24, 1881.

"He passed away in the sixty-fifth year of his age on November 20th, after undergoing a very delicate surgical operation for stomach trouble at the Mary Washington Hospital, in Fredericksburg.

"Appropriate memorial services were held on Sunday morning, December 18th, at the Round Hill Baptist Church, King George County, of which he had been the beloved pastor for over seven years, the exercises being conducted by Rev. A. W. Graves, of Falmouth, Virginia.

"Educated in Richmond, Virginia, he early entered upon his life work as a successful minister of Christ, and an able expounder of the Scriptures, and for over forty years had held pastorates in different sections of Virginia, his native state. And with the exception of a brief period during the campaign for state-wide prohibition, when he was engaged with the Anti-Saloon League, he had been continuously in the pastorate. At the time of his death he was serving the Hanover and Round Hill Baptist churches in King George County and the Baptist Church at Colonial Beach, Virginia.

"Besides his bereaved widow and a niece, whom they had adopted, he is survived by many relatives."

## JAMES NELSON
1841–1921

Some people are good but not genial, some genial but not good; he was both. Some men are handsome but not holy, some men are holy but not handsome; he was both. Tennyson in his famous ode on the Duke of Wellington wrote the line: "O good grey head which all men knew." Virginia Baptists have had at least two ministers who as young men had hoary hair, Thos. J. Shipman and James Nelson. He was born in Louisa County, August 23rd. When the Civil War broke out he became the chaplain of the Forty-fourth Virginia Regiment, holding this position all four years. In the revival that swept through the Army of Northern Virginia, when thousands of soldiers became Christians, he was one of the ministers who preached and labored. When the War was over he entered Columbian College (now George Washington University) and graduated there *cum laude*. After a pastorate in Washington City and evangelistic work in Maryland he became pastor of the church in Farmville and was there until 1885 when he accepted the call of the church in Staunton. While in Farmville he was a leader in the movement which resulted in the establishment of the Farmville Normal College. While pastor in Staunton he received a call to the East Church, Louisville. He was greatly exercised over what his duty was in this matter and only after quite a season was he able to reach his decision.

The other offer that came to him in Staunton, and which he accepted, was the presidency of the Richmond Female Institute. His fine combination of unusual culture and scholarship with remarkable affability of spirit, commanding personal presence and knowledge of men gave promise in advance of the success he reached in this difficult work. Upon Dr. Nelson's death the Richmond *News Leader* in an editorial thus described him and his contribution to education:

"If custom had not decreed otherwise, Dr. James Nelson's body should have been carried to the grave this afternoon by some of the thousands of women whom he loved to call 'my girls.'

"To Dr. Nelson, perhaps, as much as to any other one man is due the State's system of normal training schools for women. He saw the need while he was pastor at Farmville,

and with eloquent insistence he urged it upon the General Assembly until at length he and others prevailed upon legislators to establish the institution at Formville. From that developed the normal schools at Harrisonburg, Radford and Fredericksburg. When one speculates upon the influence those foundations have had on the standard of public instruction in Virginia, one begins to appreciate the vision and the service of Dr. Nelson and his associates.

"Richmond best remembers Dr. Nelson, of course, for his long and successful labors at the Woman's College. The school, when he took charge of it, was near extinction. Its long history, its old prestige and its multitude of alumnae alike seemed unable to save it. Dr. Nelson, in a few brief years, reestablished it on a sure footing, made it for many sessions a most useful agency and, at the proper time, most generously stood aside and closed the college that Westhampton might be opened.

"The outstanding characteristics of Dr. Nelson's administration of the Woman's College, it will be agreed, were his exceptional business management, his wise choice of instructors and his marked spiritual influence over his students. In the first respect, he was the despair of many a college executive, for it was said of him he could do more with less money than any college president in Virginia. He had in this work, for many years, the able assistance of his lamented son, Ruggles Nelson.

"In choosing his teachers, Dr. Nelson was guided by a sure instinct that even he could not explain. Dr. J. A. C. Chandler, now president of the College of William and Mary, was picked by Dr. Nelson while a very young man. Miss Lenora Duke, later Mrs. Chandler, was another of Dr. Nelson's teachers—a woman of magnificent personality who moulded young girls to lofty ideals as a sculptor shapes clay. Dr. M. A. Martin, Dr. W. A. Shepherd, Dr. F. C. Woodward, Dr. Emory Hill, Cristopher Garnet, Miss Mary Carter Anderson, now Mrs. Charles S. Gardner, Miss Marian Forbes, Miss Addie Garlick, Miss Catherine Ryland, now Mrs. Garnett, these are only a few of those of Dr. Nelson's teachers who attained high distinction in their profession.

"But it was in his influence upon his students that Dr. Nelson was strongest. For nearly the life-time of the genera-

tion he had the mien of a patriarch and in fitting spirit he watched over his young charges. Toward the end of his work at the Woman's College, Dr. Nelson did not reside at the school, and one would have thought he would have lost touch with its student body. Instead, he knew all of the girls and had a way of meeting them in the corridors and of stopping for a few friendly words. It is safe to say that no student ever forgot that benign old face, those wise eyes and that friendly voice of the venerable president. He did not forget his students after they left him and were married; and scores of men there were whom he would exhort, with mock solemnity, to be good to their wives, because they had married 'his girls.'

"For a man who carried so heavy a load of administration, Dr. Nelson had interests of amazing diversity. He had as astute a 'business head' as any man in Richmond. He read widely. In friendly conversation he had few peers. Even when physical infirmity slowly was conquering him, his mind was alert and his memory retentive."

Dr. Nelson lived to his four score years and almost to the end was vigorous in body and spirit. At this period sorrow upon sorrow came upon him in quick succession in the death of his wife, of his son Ruggles, and of his only daughter, Mrs. Sparks W. Melton. His own death was sudden, Sunday night, November 13th. On Tuesday the fifteenth the General Association met at the Court Street Church, Portsmouth and was called to order by Vice-President R. B. Garrett, the president, Geo. W. McDaniel, being absent to attend Dr. Nelson's funeral. He was survived by his son, William Hugh Nelson, at whose home on West Grace Street, Richmond, he died. Two sisters, Mrs. Jennette Kendall, of San Francisco, Mrs. George Loving, of Richmond, and a brother, Dr. A. J. Nelson, of Seattle, Washington, also survived him.

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## WILLIAM DAVID BARR

1844–1921

He was born in Canal Dover, Ohio, December 18th, and died at Chatham, Virginia, September 5th. He was converted

when quite a young man. He was thoughtful, prayerful and studious even in his youth.

He was ordained at Timber Ridge Baptist Church, Bedford County, Virginia, on December 14, 1872. For ten years he labored in the Strawberry Association, serving a number of churches with marked success. The remaining years of his life were spent in the Roanoke Association. Affable in disposition, he was beloved and admired by all sorts of people. As a preacher he is said to have been sincere, earnest and forceful, usually reaching the minds as well as the hearts with his clear, convincing presentation of the truth. Spiritual religion was not with him a transient, visionary thing, but something vital and real. He was a man of strong faith, an earnest believer in the power and efficacy of prayer. Indeed he is said to have been peculiarly gifted in the exercise of prayer, both in the pulpit, in the sick room and in the house of sorrow, frequently being sent for by members of other denominations for this purpose. He was greatly loved by the young people, as the large number he united in the holy bonds of matrimony will attest.

Between 1876 and 1921 among the churches which he served were: Dundee, Pleasant Grove, Preddy's Creek, New Prospect, Marion (Roanoke Association) and Piney Fork.

As a father, Brother Barr was thoughtful and considerate, not only of the temporal but the spiritual welfare of his children. He knew how to endure hardship as a good soldier of Jesus Christ. It is reported that he even sold his horse to secure money to help in building a church and for quite a long time walked to his appointments. In the later years of his ministry he built a house of worship at Altavista, Virginia, which stands as a monument to his untiring efforts. During the last few years of his life he suffered much pain, but was never known to murmur or complain. For thirty-nine years he was a minister.

He was survived by his widow and one son, the Rev. W. C. Barr, of Pittsylvania County, Virginia, and two daughters, Mrs. Smith and Mrs. R. W. Shelton, both of Newport News, Virginia, and many grandchildren.

W. C. Barr

## JULIUS OSWALD SESSOMS
1861–1921

He served his day and his denomination not only as pastor and preacher but also in the printed page. He was editor for a season of the *Baltimore Baptist* but when in the great fire in that city his type was destroyed he sold out and returned to Nelson County. Later he was editor of the *Midland Virginian* at Palmyra, Virginia. He was born February 19th, in Edgecomb County, North Carolina, and his student days were spent at Mercer University, the University of Virginia and the Southern Baptist Theological Seminary; at the first of these institutions he took his B. A. degree.

According to the best information at hand his pastorates were in Georgia, Florida (Punta Gorda), South Carolina (1905-15), and Virginia. His fields and churches in Virginia were: Gordonsville, Orange, Jonesboro, Fairmont, Mt. Shiloh, Mt. Moriah, Amherst, Ebenezer, New Prospect (all at that time in the Albemarle Association), Beulah, Oak Grove (Goshen Association); Millboro, Calvary, Horeb, Woodland, Healing Springs (Augusta Association). His picture in the "History of Mt. Shiloh Church" shows a face of spare but intellectual features, with a mustache, his figure tall and slender.

His last pastorate was strenuous, perhaps too strenuous. He said: "Our work on the Millboro Springs field is moving forward. At Goshen and Calvary we have had several additions by letter and also by baptism. At Horeb and Woodland we made progress in our finance this association year. After several months on the field we are decidedly in love with the people and the work. Our work takes in the whole of Bath and a part of Rockbridge counties, except Healing Springs. We travel from twenty to forty miles on Sundays and preach from two to three sermons, and also have appointments during the week."

Some four years later he wrote to the *Herald:* "My fourth anniversary on this field found me in St. Luke's Hospital, where I underwent a most critical operation for stomach trouble. With the skill of Dr. McGuire and the blessings of the Lord and the cheer of Dr. Wicker, who stood by me

nobly, I am glad to say that I am back on my field and on the way to recovery. . . . My people were kind and thoughtful of me in my affliction. Today the Horeb brethren have just unloaded a car of groceries, for which we are very grateful. We haven't very many Baptists up here, but we have some mighty good folks. Woodland gave us $40 in cash and Calvary remembered us with cash and good things to eat. May God bless them." However, his hope of early recovery was not realized for on August 28th, he passed away at Millboro Springs and his body was buried at Mechanicsville, Louisa County, Virginia.

He was married twice. His first wife was Miss Jennie Kent of Macon, Georgia. His second wife was Miss Virginia Constance Quarles, daughter of Rev. J. R. Quarles. Of his first marriage two children survived him, namely, Mrs. T. N. Nesom and Mr. J. B. Sessoms. His second wife and her daughter, Miss Leslie Sessoms, survived him.

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## NIMROD THOMAS WINGFIELD

1867–1921

He was born at Charlottesville the first day of the year. He was baptized when a boy by Rev. Dr. William Harrison Williams. His ordaining presbytery was: Henry W. Battle, Cecil V. Cook, W. L. Mundy, H. F. Lindsey. His churches were: Slate Hill, Priddys Creek, Mount Eagle, Effort, all in the Albemarle Association. He was married February 2, 1888, to Miss Nellie S. Norvelle, in Nelson County, the ceremony being performed by Rev. John B. Turpin. The bride was the daughter of W. W. and Mary Frances Norvelle.

He fell asleep at his home in Charlottesville, February 20th. His life had been a comparatively short but remarkably active and useful one. Son of Mr. B. F. and Butie Perley Wingfield, at the early age of thirteen, he experienced a boy's greatest misfortune—the loss of a pious and devoted mother. Four sons and two daughters were thus bereaved. Fortunately, the elder sister, the late Mrs. R. L. Marshall, of blessed memory, undertook to provide for the children a mother's care, and nobly discharged this sacred trust.

"He inherited a determined will and a high sense of honor. With utter devotion to duty and splendid resolution, the boy forged his way, in the face of many obstacles, onward and upward. Beginning, like his Divine Lord, as a carpenter, he became an architect of recognized ability and marked success. But dominating all secular employments was a devotion to the cause of Christ and his fellow men which commanded from him an almost consuming zeal. He became one of the most successful Sunday school superintendents in the State, and as a lay preacher, led scores to the Master. His gifts as an evangelist were far above ordinary. On the twenty-first day of September, 1919, he was ordained by authority of the High Street Baptist Church.

"After his ordination, Brother Wingfield found himself immediately in demand for the pastoral office from a number of churches, but he realized that he needed to acquire a more thorough and comprehensive theological education; so he accepted small rural churches in easy reach of his home. While he assiduously prosecuted his duties under the guidance of Crozer Seminary, he made rapid progress. His churches prospered and gave to him unmeasured love and loyalty. Nature endowed our brother with a strong body, a bright mind, tireless energy, an ardent temperament and a winsome personality. In the midst of the fray and at the height of his usefulness, this brave and devoted soldier of the Cross suddenly fell with his armor on, in the fifty-fourth year of his age."

He was survived by his wife; a daughter, Miss Grace; three brothers, Mr. Harry H. Wingfield of Winchester; Mr. E. P. Wingfield of Charlottesville; Rev. W. Tupper Wingfield of Roanoke; and also one sister, Miss Birtie Wingfield.

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## WILLIAM WOODFORD WOOD
### 1848–1921

He was of average height, and of portly stature and a heavy black beard. His voice was strong; he was of the thinker class and had decided convictions which he knew how to set forth in vigorous English. It is said that he never went into the pulpit without careful preparation, but this preparation

was an intellectual necessity and pleasure for him, rather than a task. His fearless advocacy of the truth may have made for him enemies; this was doubtless especially the case in his advocacy of temperance, in which field he established Good Templar lodges in almost every county in Virginia. His sermons were models in homiletics, delivered with spiritual earnestness; this was the verdict of Dr. Calvin S. Blackwell, himself a pulpit orator. The *Herald* in an editorial said: "More than any other man whom we have known he used the Scriptures in his messages. He had a remarkably accurate and tenacious memory and could recite almost at will any portion of the Word of God, giving chapter and verse."

Soon after his service in the Confederate Army, beginning when he was sixteen years old, in the Little Fork Rangers, Fourth Virginia Cavalry, and under Generals Fitzhugh Lee, Rosser, Early, Wickham and J. E. B. Stuart, on Sunday October 10, 1869, he was ordained to the ministry at Jeffersonton, Virginia, the presbytery being Wm. F. Broaddus, Barnett Grimsley and James B. Taylor, Jr. In his long ministry he was pastor of ten fields, two in Maryland, the others in Virginia; several in village and city but most of them in the country; these fields ranged from the Eastern Shore of Virginia to Rockbridge County in the Valley.

Culpeper Court House was his birthplace, July 28th, and Richmond College where he entered October 18, 1867, his *alma mater*. While a student at Richmond College he found his wife. Dr. Pilcher tells this story: "There was a brilliant student at Richmond College who came sometimes to Sidney Church, where I was preaching and there was a popular home in Richmond where several attractive girls entertained students from the college. The parents, Mr. and Mrs. Thomas R. Bass made it pleasant for the boys and a result was that two of them stole preachers' wives from the circle, William A. Pearson and William Woodford Wood." Miss Maria Catherine Bass (her mother was Sarah Ann Elizabeth Mayo) became Mr. Wood's bride, and in his long ministry "held the love and admiration of the people" having "a sweet capacity for smoothing out the rough places in the life of a pastor and sometimes was of more service to the kingdom of God than her husband"; then in his six years of helplessness,

following his stroke of paralysis, she was his untiring curator and loving helper. She survived him, passing to her heavenly reward August 31, 1924. He died November 30th at Parksley, Virginia.

These children survived him: Florence Evelyn (Mrs. John R. Rew, Parksley, Virginia), and William Russell Wood of New York. Mr. Wood's mother's maiden name was Spillman. She died when he was five years old and his father married again, she had two brothers, John R. Spillman, of Warrenton and Baldwin Spillman of Amisville, Virginia. Mr. Wood was the oldest of fifteen children; among these children were Mrs. W. E. Hackley of Culpeper, Virginia; D. P. Wood, of Warrenton, Ogden Wood, of Delaplane and J. Edwin Wood of Charlottesville. Rev. W. W. Wood's wife was a first cousin of Drs. Wm. J. and Charles H. Mayo of Rochester, Minnesota. Three grandchildren survived him, namely, Oliva Louise Wood, Mrs. John R. Rew, and Mrs. Kathleen Rew Bull and two great-grandchildren, John R. Rew, Jr., and Barbara Lee Bull. Woodford Broadus Hackley, of the faculty of the University of Richmond is a nephew of Mr. Wood.

The following is the list of his churches and fields with dates: Became pastor of Bethlehem Baptist Church, Chesterfield County, Virginia, in 1866. Subsequently was pastor of Sydney Baptist Church (now Grove Avenue), Richmond, Virginia, 1875; Harmony Grove Baptist Church, Middlesex County, Virginia; Clark's Neck Baptist Church, Middlesex County, Virginia; Berea Baptist Church, Henrico County, Virginia, 1879; Cumberland Baptist Church, Norfolk, Virginia, 1884; Scottsville Baptist Church, Albemarle County, Virginia; Sharon Baptist Church, Buckingham County, Virginia, 1889; Hardware Baptist Church, Albemarle County, Virginia; Slate Hill Baptist Church, Albemarle County, Virginia, 1893; Modestown Baptist Church, Accomac County, Virginia; Atlantic Baptist Church, Accomac County, Virginia, Chincoteague Baptist Church, Accomac County, Virginia; 1898, Frostburg Baptist Church, Frostburg, Maryland; Ocean Mission Baptist Church, Frostburg, Maryland; 1901, Riverside Baptist Church, Baltimore, Maryland; 1906, Bentonville Baptist Church, Bentonville, Virginia; Brown-

town Mission Baptist Church, Bentonville, Virginia; 1910, New Hope Baptist Church, Rockbridge County, Virginia, Kerr's Creek Baptist Church, Rockbridge County, Virginia; 1914, Marion Baptist Church, Somerset County, Maryland, Rehoboth Baptist Church, Somerset County, Maryland.

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## WILLIAM J. REYNOLDS
### 1871–1921

A young Virginian was in the West in search of health. The town where he desired to abide for a season seemed to offer him no place for the sole of his foot; every house was full except one home on the mountainside; this belonged to an eastern millionaire and was occupied upon occasion by his dissipated but gifted son, a bachelor. The semi-invalid, frail in body almost a saint in spirit, was finally accepted as a lodger and soon the two young men became well-nigh "pals." They walked on the mountain and were much together. They did not talk much about Christ but the young Virginian lived his religion every day. So time passed. One day the young householder came rushing into his companion's room exclaiming: "You have what I have not got and I want it." Young Reynolds led him to Christ and so presently both of them were preachers one on the Pacific coast and the other in Virginia. Yet the one who brought his friend to Christ had had his Gethsemane and when clouds gathered he knew where to lay his doubts and to find peace.

After he had been pastor for more than a decade in the Piedmont section, a citizen, not himself a Christian, said of him: "Eleven years ago Wm. J. Reynolds came to this neighborhood, a stranger. He endeared himself to us all by living the life of an upright, Christian gentleman, by being a true friend and a good neighbor and in passing to the Great Beyond he leaves behind an untarnished name of which his family and friends have a right to be proud. May his example inspire us to emulate his virtues and duplicate his deeds."

Dr. R. Aubrey Williams who helped him two years in special meetings says: "Mr. Reynolds was a safe, strong, tender preacher of the gospel. His own vital experience of grace permeated his messages and his ministry. He was quiet

and easy in delivery but always impressive and searching. People listened to him not only because he had something to say, but because of who it was that said it, for they believed in him implicitly. . . . He knew how to make religion attractive. He exhaled religion like a rose exhales perfume. You could not know him without loving him. . . . His people loved him with passionate devotion. . . . He had one of the most attractive homes I ever knew. It was situated on the crown of a hill from which the hazy summits of the Blue Ridge could be seen. . . . His home was none other than the house of God and to him as well as to others it was often the gate of heaven."

He was born in Pittsylvania County, December 31st, his parents being Joseph D. Reynolds and June Blair and his brothers and sisters C. J., Emma S., Annie, D. B., A. J., and Ethel R. Thompson. In the same county he was baptized at Sharon Church when he was eleven years old by Rev. C. W. Wood. His education, after his public school days, went on at the University of Tennessee and the Southern Baptist Theological Seminary. He was first licensed and then ordained by the First Baptist Church, Danville.

He was married November 20, 1912, at Mt. Lebanon Church to Miss Caroline Rust Miller, the daughter of Robert Miller and Elizabeth Rust; the ceremony was performed by Dr. Geo. W. McDaniel, assisted by Dr. John Roach Straton. The only child of this marriage was Robert. The fields and churches which Mr. Reynolds served, all in the Shiloh Association, were: Woodville and F. T. (1910-21); Washington, Oakley and Piedmont (1919-14) and Sperryville (1914-21). He was for two years (1915-16) moderator of this Association. A few weeks after his death this body met with the Mt. Lebanon Church at which church a few years before his marriage had taken place. On the second day of session there was a pause in the proceedings for a memorial "for this dear man of God. Pastor T. P. Brown, a patriarch among preachers conducted the service. Very tender and beautiful were the tributes paid him. . . . Reynolds lives in lives made better by his own."

Physically he was not strong and finally underwent a serious operation at a hospital in Richmond from which he

did not rally. He died July 12th. The funeral took place at the Woodville Church in the presence of a great concourse of people. His wife and son survived him.

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## JOHN MICOU FARRAR
### 1841–1921

In his life Mississippi and Virginia met. From his birthplace, Ackerman, Mississippi, and from his *alma mater* Mississippi College, he came to Virginia a member of Company E, Eighteenth Mississippi Student Rifles, Barksdale Brigade, to join the Confederate Army. With the exception of some three years the rest of his life was passed in Virginia and at the end, after his four score years, his body was laid to rest in Hollywood, Richmond's city of the dead. On May 3, 1863, he was wounded at Chancellorsville; from this he never fully recovered. For several years after the War he found employment with James Madison Broadus, a brother of Dr. John A. Broadus. At this period and in this family he also found his bride, to whom he was married in September, 1865, namely to Miss Annie Carter Bickers, a niece of James M. and John A. Broadus. In 1875 he moved to Culpeper County and for some five years was engaged in farming and in 1876 at Salem Church was ordained to preach. For some twenty-four years he served in the general Piedmont section of Culpeper, Greene and Albemarle counties, these churches: Dundee, Pleasant Grove, Preddy's Creek, Free Union, Laurel Hill (across the Blue Ridge), Chestnut Grove, and Slate Hill, living from 1886 until 1900 at Stony Point, Albemarle County; for at least one of these churches he was under the State Mission Board. His health beginning to fail he retired from the active pastorate and for the remaining twenty years was chaplain at the Confederate Soldiers Home, Richmond; here he died June 29th. His funeral was conducted by Rev. Dr. R. Aubrey Williams. His wife had preceded him by many years to the grave.

He was the son of Rev. William Malone Farrar (for some years editor of the *Baptist Record,* Jackson, Miss.) and Mary Micou, a native of Essex County, Virginia, and his brothers and sisters were Robert, William, Jesse, Frank,

Alexander T., Mary, Maria, Philicia, Rebekah. The children of John Micou Farrar and Annie Carter Bickers who survived their parents were: William E. Farrar, Dean of Mercer University, Macon, Georgia, Thomas Leitch Farrar, New York City, and Mercer Garnett Farrar, Crawford, New Jersey.

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## CHARLES ALEXANDER WOODSON
### 1840–1922

His parents were William Woodson and Martha G. Hayth. His sister and brothers: Judith V.. Blake L., Archilles A., William D. He was born July 30th at "Oak Grove" near Bonsack, Botetourt County, Virginia. He was baptized at Fincastle in 1862 by the pastor, Rev. I. P. Corron.

His academic education was secured at Roanoke College, Salem, and at Emory and Henry. However his course at this latter institution was broken into by the call to arms; he responded, and enlisting in the Confederate Army served for the Southern cause practically through the war, since the attack of typhoid fever that laid him aside was toward the end of the struggle.

He was ordained at Aberdeen, Mississippi, July 19, 1869, his presbytery being Rev. A. J. Battle, Rev. W. H. Davis and the deacons of the Aberdeen Church. His marriage was December 23, 1873, at Smithville, Alabama, the bride being the daughter of Dr. Thomas A. and Mildred S. Callen.

The complete list of his churches and fields is as follows: Aberdeen, Mississippi, 1869-70; Columbia, Alabama, and Blakely, Georgia, 1872-73; First Church, Birmingham, Alabama, 1874-75; Alleghany Church, Valley Association, 1875-79; Cedar Grove Church, Valley Association, 1879-83; Blacksburg Church, Valley Association, 1877-78; Bradshaw's Creek Church, Valley Association, 1879-1881; Enfield and Dawson, North Carolina, 1883-87; Beaufort and Morehead City, North Carolina, 1887-90; Yates Church, Mt. Zion Association, North Carolina, 1890-94; Rose of Sharon Church, Mt. Zion Association, North Carolina, 1890-94; Cedar Forks Church, Mt. Zion Association, North Carolina, 1890-93; Berea Church, Mt. Zion Association, North Caro-

lina, 1890-1892; Kedron Church, Appomattox Association, 1892-1904; Union Hill Church, Appomattox Association, 1892-99; New Chapel Church, Appomattox Association, 1892-98; Mt. Vernon Church, Appomattox Association, 1893-1900; Lynch's Church, Strawberry Association, 1897-1903; Brookneal Church, Appomattox Association, 1901-06; Hunting Creek Church, Dan River Association, 1905-08; Dan River Church, Dan River Association, 1905-08; Ellis Creek Church, Dan River Association, 1906-10; Grace Church, Dan River Association, 1907-09; Fork Church, Dan River Association, 1908-10.

These children survived him: Mrs. A. S. de Vlaming, Mrs. R. L. Wilburn, T. C., C. W., Paul D., and R. M. Woodson.

After a brief illness he died March 1st.

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## HENRY HARRISON FONES

1840–1922

He was born in Westmoreland County, Virginia, on March 16th, and died June 24th, at the home of his daughter, Mrs. Cora M. Brown, 4117 5th St. N. W., Washington, D. C., with whom he had made his home since his retirement from the ministry. The deceased left surviving him his daughter, Mrs. Brown, and three sons, Robert D. Fones, Washington, D. C., John P. Fones, Atlantic City, New Jersey, and Harry H. Fones, Washington, D. C. His funeral service was conducted by a friend, Rev. Paul Langhorne of Rappahannock Church.

He served over fifty years in the active ministry of the Baptist denomination, Virginia, as pastor of Farnham and Jerusalem churches, Northumberland County, Rappahannock Church, Richmond County, Shiloh, Roundhill, Hanover and Oakland churches in King George County and elsewhere in the State.

After his retirement from the active ministry he frequently preached in churches in the nation's capital, occupying pulpits of the Metropolitan Baptist Church, Petworth Baptist Church, Maryland Avenue Baptist Church and others.

He was a lineal descendant of Dr. George Fones, who died in Gloucester jail for preaching the gospel.

## GEORGE WASHINGTON TOMKIES
### 1852–1922

He was born August 10th, at Ashland, Virginia; died July 27th. His father was Edward Morgan Tomkies, Gloucester County, Virginia, whose father was Joseph Tomkies also of Gloucester. His mother was Mary Douglas Christian Tomkies, daughter of Turner Christian of Charles City. She died at Ashland, Virginia, when he was two years old and he was reared by his grandmother, Elizabeth Tomkies, whose maiden name was Elizabeth Thornton.

He attended Randolph-Macon College and then the Southern Baptist Theological Seminary at Louisville, Kentucky. He accepted a call in Mecklenburg County, Virginia, before leaving the Seminary, Olive Branch, Olivet (now extinct) and Ephesus, all in the Concord Association. He served this field for two years.

On June 15, 1886, he married Lucie L. Elam by whom he had three children: Mrs. J. R. Ratcliffe, John, of Victoria and Lucie Lee.

He resigned these churches and went to Oupeloncious, Louisiana, to serve a field there. After a year or more his wife's health failed and they returned to Virginia where his wife soon passed away. Then he returned to Hanover and served as colporter under Dr. Pilcher until his health failed and he returned to his old home-place near Ashland.

On November 23, 1891, he married Miss Bettie Wiltshire of Rockville, Virginia, who died November 22, 1916, leaving one daughter, Annie Arlette Tomkies, of Richmond, Virginia.

G. W. Tomkies was the youngest of eight brothers. Three were Baptist ministers and one Methodist. They were: Joseph T. Tomkies who died November 25, 1856, while a student at Richmond College; John Henry Tomkies who organized and built the First Baptist Church of Gainesville, Florida, and died there August 15, 1878; Charles William Tomkies who held churches both in Louisiana and Texas and did wonderful work among the early Baptists of Louisiana, both preaching and teaching, and died at Dallas, August, 1907, born October 18, 1847, he attended Randolph-Macon College at Ashland; Dr. Thomas Walker Tomkies (Meth-

odist), born January 29, 1845 in Hanover, died November 25, 1921, at Tampa, Florida; his active ministry covered almost all of Florida; fifty-two years in active service and presiding elder many years. Edgar Allen Tomkies the oldest brother, born November 28, 1833, died June 7, 1913, was educated at Richmond College as a minister but never ordained and spent his life teaching.

(Sketch, abridged, by Mrs. J. Ward Vaughan.)

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## JOHN WILLIAM COOPER
### 1831–1922

He was born in Petersburg, July 4th, and died in Blacksburg, December 4th. He was baptized into the fellowship of the First Baptist Church of Petersburg by the Rev. T. J. Reynoldson at the age of sixteen. He was ordained to the ministry May 17, 1886, and was active in that service until 1905. Soon after his ordination he became pastor of churches in the bounds of the Valley Association, and served Fairview (1888-96), Sugar Grove and Mt. Calvary (1888-1900), and Auburn (1891-1900). Besides being pastor, he was in continual demand as supply for vacant pastorates, was in the service of the Sunday School and Bible Board, and did a valuable and lasting work in selling Bibles and distributing Baptist and other religious literature. He built the Baptist meeting house at Ellett, rebuilt the old Fairview meeting house and reorganized the church at Sugar Grove.

He was the son of Mary Jane Gee and John Jefferson Cooper, of Dinwiddie County; married Lucy Maria Baldwin, daughter of Robert Temple Baldwin and Lucy Ann Davis, of Appomattox County, in 1870; settled in Giles County in 1872; moved to Cambria, Montgomery County, in 1890, and in 1894 made his final home in Blacksburg. Being a molder by trade, he became identified with the foundry department of the Virginia Polytechnic Institute, and employed the last five years of his activities with that institution.

His funeral was conducted by his pastor, and he was buried in the Christiansburg cemetery, leaving one daughter, Mrs. Lucy V. Barnett, of Blacksburg; one son, Mr. Bezer Snell

Cooper, of Montgomery County; two grandchildren, and one sister, Mrs. U. V. Atkinson, of Petersburg.

Brother Cooper was a faithful minister of the gospel and was true to every claim of his calling. To him the Bible was the Word of God. He accepted its doctrines without question and proclaimed them with courage. He loved his church, his brethren, his Saviour, and his home-going was as full of peace as the heart of a little child falling to sleep on its mother's bosom. On those fields in which he labored as pastor and minister his name is held in tender esteem.

W. C. Taylor

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## ADONIRAM B. DUNAWAY
### 1842–1922

The Concord Association was in session at the James Square Church. A visitor was A. B. Dunaway, pastor at Oxford, North Carolina. The pastor of the entertaining church, W. W. Reynolds, invited the visitor to preach one night, though he had never seen him before. The message was on "The Man at the Pool of Bethesda," "a memorable, analytic, logical, tender and pathetic, a powerful appeal to the intellect and emotions." Afterwards these two preachers enjoyed an intimate friendship and fellowship and upon the death of Dr. Dunaway, Mr. Reynolds wrote concerning him: "I regarded Dr. Dunaway as a most excellent sermonizer. He was at his best in making sermons, that was his delight and he showed an artistic skill in delving to the depths of a text and bringing the hidden jewels to the surface. His sermons were not fossilized nor did they ever grow old for the reason that they were made today and for today. His illustrations were not born of the past but were the living things around him and made his preaching breathe and throb with a loving reality of events as they then existed. In the act of preaching he was very effective, he would thrill you through and through and drive home his thoughts with marvelous skill and force. He was a successful revivalist for the thoughtful. He was a little slow in commencing his delivery, but you could see the pent up fire and earnestness

in his countenance and it was not long until you became a willing listener and yielded to the pungency of his pathos and power.

"But notwithstanding his ability, natural and acquired, he was a modest and diffident man. He could never push himself forward. . . . Dr. Dunaway had a lovable disposition. He never puffed himself up but he could puff up others. He delighted in the successes of his younger brethren. There was no jealousy about him." He received the degree of D. D. from Richmond College in 1897.

Lancaster County was his birthplace and "Deacon" Raleigh Dunaway was his father. His ordination took place at Lebanon, his mother church, July 31, 1872, his cousin, Wayland F. Dunaway, being ordained at the same time and place. At once he became pastor of the Lebanon and Farnham churches. After this he served the following churches: Bowling Green, Churchland, Port Norfolk, Oxford (North Carolina), Drummondtown. At the following places he held evangelistic services: Richmond, Portsmouth, Norfolk, Newport News, Raleigh, Baltimore, Wilmington, Del., Paris, Ky., Martinsburg, W. Va. He preached continuously for about fifty-two years. When the half century of this service was reached, the event was pleasantly celebrated by his church, Drummondtown. It so happened this church was fifty years old the self-same day; a new organ had just been secured, so altogether it was a three-fold happy day for all. During his pastorate here the membership had grown from 186 to 296, the Sunday school from 45 to 150, and the per capita contributions from an average of $6.34 to $23.00.

His first wife was Miss Martha Ellen Kidd of Lancaster County, and his second Miss Elizabeth Jordan, Caroline County. Miss Jordan was born in Arkansas June 2, 1858, and came to Virginia in her early girlhood. She was active and beloved in the church and her death on March 29, 1916, was greatly lamented. Dr. Dunaway died October 3rd, and on the anniversary of his birth, October 5th, his funeral took place. He was survived by his daughter, Mrs. S. B. Carney, Portsmouth, and a foster daughter, Mrs. George Dail, Greenville, South Carolina.

As showing the spirit of this good man it should be remembered that when he was nineteen years old he volunteered for service in the Confederate Army, becoming a member of Company D, Ninth Virginia Cavalry, W. H. F. Lee's Division, J. E. B. Stuart's Corps, and was in the ranks all four years. With this background it is not surprising that in 1917, under his leadership, the boys going out from Accomac County were given a farewell dinner, and upon their return in 1919 a rousing celebration of their homecoming.

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## ISAAC BEVERLY LAKE
### 1837–1922

In 1755 three Lake brothers came from Maryland to Virginia. One of these three brothers, John Lake, settled on a tract of land in Fauquier County, midway between Middleburg and Upperville. This fertile tract, lying at the foot-hills of the Blue Ridge, has remained in the hands of the Lake family nearly two hundred years. James Lake, the oldest son of John, built the present home, at that time regarded as one of the finest in the community. This home was named "Lakeland.." One of John Lake's sons, Isaac, was the father of Ludwell Lake, who became the owner of this valuable farm. Mr. Ludwell Lake, the father of Dr. I. B. Lake, was a prosperous and successful farmer and in his home dispensed the most gracious hospitality. A distinguishing Lake characteristic was their cordial, generous hospitality.

Dr. I. B. Lake was born in Fauquier County, Virginia, May 4th. He was reared on the old Lake estate, going there as a small lad. He was educated at Halowell School, Alexandria, and at the University of Virginia. He was distinguished for his proficiency in Mathematics and Metaphysics. After an address by Dr. Lake, before a Baptist congress in Lynchburg, Dr. J. C. Hiden, his cotemporary at the University, said: "Lake would rather work a problem in Math, or debate a question in metaphysics than eat—and Lake likes to eat."

The youth chose law for his life's work, but God chose him for the ministry. After graduating at the University at

the age of twenty, he taught school for a short while in North Carolina, from thence he was called to teach in Chesapeake College, Hampton, Virginia. While there he became a Christian. At once he entered into active Christian service, and within a year he was called to the pastorate of the Court Street Church, Portsmouth, Virginia, At Hampton, in 1860, he married Miss Bettie Marable, the noble, gifted woman, who shared, in a most skillful way his life work for sixty years. In 1863 he became president of Roanoke Female College, Danville, Virginia, where he served successfully for nine years.

In 1872 he entered upon what was to be his greatest work in the kingdom of his Lord, his pastorate of the Upperville, Ebenezer and Ketoctin churches. He remained their faithful shepherd for fifty years.

He was endowed with rare mental powers, which were richly cultivated. He was a profound thinker and clear reasoner. He was a keen observer of everything within his vision. He studied things in the world about him as well as those in the Book of Books. Gushing springs spoke to him of the water of life and birds of God's ceaseless care for men.

His was a tender, affectionate nature. Weakness, pain, sorrow moved deeply his great heart. It was this quality that endeared him to his people and gave him power with them. His face shone with kindliness and cheerfulness. He possessed a keen sense of humor. His happy, contagious laugh was a tonic to the downcast.

The hospitality of his home was unsurpassed. He loved to entertain his friends and brethren; his love for them was genuine and intense. Descended from a long line of practical, alert farmers, himself reared on a farm, he was a man of vast practical sense, which made him much sought as a counsellor in business affairs and in other perplexing matters. He knew farming in all its details, and handled successfully "Lakeland," which he inherited from his father. He read widely in the best literature and in current events. He was conversant with state and national affairs, familiar with the politics of the past and present and the men figuring in them. His wide and accurate information made him a delightful conversationalist.

His pulpit was his throne, where his mind and heart shone brightest. He never entered the pulpit without painstaking, thorough preparation. How he could preach! His day had few his equal. It was not strange he could preach with power, for he knew his Lord and loved Him with passionate devotion; he believed the Bible to be full, final authority on all matters of truth. He had things to say which he believed and knew why he believed them. His preaching was always Biblical. He never took a passage of Scripture to indulge in speculations or theories, but to unfold its teaching. His soul was aglow with the truth he saw; that truth he knew how to illustrate with great clearness from literature and history, but more often with the simplest things of every-day life, things with which the people were more familiar. In him was the unusual combination of logic and pathos. In the midst of profound reasoning and graphic pictures his eyes would fill with tears and his voice tremble with tender pleadings. His preaching was never on the low levels of platitudes, but always moved along the heights of fresh, vigorous truth. Truth moved men by the clearness and warmth of his presentation.

His work was great in the immediate field of his churches; his people loved and trusted him with sincere devotion. The influence of his character and work reached beyond the immediate field of his churches. Throughout the bounds of the Potomac Association his influence was commanding, as well as in the State at large. He was often called to large and prominent pulpits. For many years he was a trustee of the University of Richmond and the Baptist Orphanage at Salem.

(Sketch, slightly abridged, by Chas. T. Herndon.)

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## JAMES MANNING DUNAWAY
### 1857–1922

At Cheriton, a village of 500 on the Eastern Shore on a first Sunday of August a great crowd gathered in the new Baptist meeting-house (seating over 500 people), which cost $60,000. The local Methodist and Presbyterian pastors

were present. The pastor of the church, James Manning Dunaway, was just rounding up an eight-year pastorate—his last pastorate, for not long after this he passed to his heavenly reward. This church and others which he built were among the monuments of his faithful ministry of some thirty-five years.

He was the son of Raleigh Dunaway (always called Deacon Dunaway). He and his brother, T. S. Dunaway, were leading citizens of Lancaster County. In this county the subject of this sketch was born April 24th. In his early manhood he narrowly escaped death by drowning. This trying experience led his thoughts toward God and resulted in his conversion. His decision to preach followed and in preparation for his life work he became a student at the Crozer Theological Seminary where he graduated in 1888. Of the numerous Dunaway preachers, he was the first to secure the preparation for the ministry offered by a theological school. He was ordained on June 23, 1889, at the Shoulder's Hill Church (Portsmouth Association), his brother, Dr. A. B. Dunaway, being at that time its pastor.

His fields of labor were in Virginia and North Carolina. There were in the former state: Farnham (Rappahannock Association), Emporia (formerly Hicksford) in the Portsmouth Association, and the state mission field of these churches: Marion, Saltville, Cedar Bluff (Lebanon Association), Cape Charles and Cheriton. His last charge in North Carolina was North Wilkesboro. As he was leaving this place and North Carolina he wrote thus to the *Religious Herald:* "After eight years in North Carolina I return to Virginia. I have had eight good and full years here. . . . It is with reluctance that I say good-bye to the brethren here even to go back to the land of my fathers. I have learned three things here. The chief one is, the Baptists of this state are thoroughly loyal Baptists and any day or night they can be rallied to a shouting or fighting pitch, for that matter, if you will hold up before them Wake Forest, Meredith or the Orphanage. I shall be very glad to meet my old friends from whom I have been separated for eight years, up in Virginia, 'where the birds'—you know, I am going to Cape Charles October 1st."

His wife and two sons, James Wistar and Ralph, survived him. Of his father's family four sisters and three brothers survived him, namely Mrs. Jennie D. Thompson, Mrs. C. C. Gentry, Mrs. J. T. Eubank, Mrs. E. P. Parkham, Dr. A. B. Dunaway, E. E. and Raleigh Dunaway.

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## JAMES BURTON COOK
### 1859–1922

In writing of him upon his death Dr. Pilcher describes an epoch in his life: "His pastorate at Waverly deserves special mention because it was stormy. In 1902 not many ministers were ready to espouse on the forum the cause of local option, but he entered the fight with all his might and did much to drive the liquor traffic from Waverly. . . . Mr. Cook was fearless and cared not for the risk of his person and his popularity."

Among the fields where he was pastor Weatherford Memorial (South Richmond) will be remembered as the church which he organized and founded and later when their meeting-house was completed (in the pastorate of Rev. E. T. Smith) and dedicated he was the chief speaker.

His own record says: "Held pastorates in Louisa, Bedford, Middlesex, Botetourt, Amherst, Orange, and Stafford counties, Richmond, Virginia, and Greenville, North Carolina." His parents were Wm. F. and Sarah T. Cook, and his brothers and sisters: F. Sidney, D. H. John W., R. E., George F. (a preacher), Anne, Amanthia, Martha, Sarah, Cordelia. He was born August 4th, at Shockoe, Pittsylvania County. After working at Richmond College and the Southern Baptist Theological Seminary he was ordained at Ridge Church, Henrico County. On November 7, 1889, he was married to Miss Lillian S. Moore (daughter of Richard and Catherine Moore), Dr. W. W. Landrum, who had baptized her, performing the ceremony. (She had started in the Sunday school of the Second Church, Richmond, when she was three years old). His wife and these children survive him: W. R. Cook, Norfolk; S. B. Cook, Gibbstown, N. J.; J. B. Cook, Jr., Dodge, Kansas; Miss Phoebe Cook. He died at Basic, Virginia, February 27th.

## JOSHUA BROWN HUTSON

1844–1922

Moses D. Hoge was the pastor of the Second Presbyterian, Richmond, fifty-five years; Joshua Brown Hutson was pastor of the Pine Street Baptist Church, Richmond, forty-five years and six months. During the Civil War a wooden chapel was built near Camp Lee especially for the soldiers. Here the Belvidere Church was organized with sixty-seven members on May 6, 1865, with Rev. Henry W. Watkins, as pastor.

Presently, J. E. Hutson held a meeting with this church; then Rev. A. E. Dickinson became its pastor when it was moved to Oregon Hill and became the Pine Street Baptist Church. On November 1, 1872, Joshua Brown Hutson became pastor, the church having 162 members. By 1890 the membership had grown to 1110 and at the end of the Hutson pastorate to 1901. During these years he baptized 2799 people, an average of more than one for every Sunday; paid 50,605 pastoral calls, married 1764 couples and conducted 2202 funerals. This wonderful pastorate, this wonderful pastor were thus described by the Richmond *News-Leader* upon his death:

"In some strange way Dr. Hutson learned to know each recruit to his congregation—and to know him in his home and family life. The children whom he baptized developed to maturity. He performed the marriage ceremony for them. As their children became older, they too were baptized into the fellowship of the church. In many instances the children's children were welcomed into the church in the same soft, slow voice and with the pressure of the same kindly hand. In more than 500 homes in Richmond Dr. Hutson was for years a regular visitor; and of perhaps five times as many people he was an intimate counsellor. He was more than that: he was their best friend—the man whose good opinion they most desired and the man whose warning they most speedily would heed. Although honors and titles came to him, he always remained to his flock 'Brother Hutson.' He could not have had a loftier title."

His sermons were short but they had the sweetness, simplicity and strength of the gospel of our Lord Jesus Christ, just what his people needed to comfort them in their sorrows and to give them courage and wisdom for their every-day tasks and service. A man one summer day on the street asked how long his sermons were. His answer was that on hot Sundays they were nineteen or twenty minutes in length, or sometimes twenty-five or twenty-seven minutes. Someone asked Dr. Hutson why his people had kept him so long; in reply he suggested that it was because he had kept them (in his sermons) so short! Concerning his pulpit ministrations, mental make-up, and daily walk, the editor of the *Religious Herald* wrote: "His mind was saturated not only with the facts and doctrines of the Bible but with its spirit, its language, its principles. . . . He made no attempt at rhetorical display or display of any sort. . . . He was content to take some theme of doctrinal or practical value or some historical or biographical incident and from it bring to his people useful and valuable lessons of warning, comfort or courage. He was at bottom a Christian philosopher, in a certain old-fashioned significance of that phrase. Calm and self-contained in his own spirit he was never stampeded or panic-stricken by disappointments, misfortunes or disasters. The duties and responsibilities of each day were met in the order of their appearance and dealt with faithfully and with a rare quality of common sense. We never saw him out of temper or in a hurry. His conscience was so clear and his trust so simple that he became to his brethren a model of patience and self-command."

He was born in Pittsylvania County, his parents being James Harris Hutson and Susan Arnold Hutson. They were Methodists but after his conversion he was baptized by Rev. William Logwood Hatcher, at Lafayette, Montgomery County, February 3, 1858, said to be the first Baptist in his family. He was educated in the county schools but the Civil War prevented his having a college training. He was licensed to preach by the Byrne Street (now Second Baptist) Church, Petersburg, on February 7, 1869, and ordained by the same church December 14, 1871. Before his work at the Pine Street Church he was pastor for several years of the Sappony

Church, Sussex County. He was married March 26, 1874, to Leonora J. Baugh, in Sussex County, his brother J. E. Hutson, performing the ceremony. The child of this marriage now Mrs. Robert Lee Cole, received her father into her home at Chilhowie, Virginia (near Bristol), upon his resignation of his church in Richmond and here he lived until his passing, January 31st. In this period multitudes of letters from his "Pine Street" folks came to him cheering his heart. This little village of Chilhowie interested him and he wrote about its churches and life for the press. Though his chief service to his fellowman was through oral messages, ever and anon his pen sent to the *Religious Herald* (and perhaps other papers) brief poems and prose meditations and observations. From Chilhowie he sent sermon-like exhortations: "One Thing Needful" and "No Fear of Death" and some lines entitled "All Gone" in which was this stanza:

"All gone! and soon it will be true
That I with all the rest,
Will too, be gone, all gone, all gone!
To mansions of the blest."

His church did not wait until his death to recognize his worth and express their love. When he had been their pastor forty years there was a celebration with a generous gift and various addresses. The Ministerial Union of Richmond had also done him honor having as their guests one day Governor Stuart and Dr. Hutson. Dr. Hutson was a member of the Foreign Mission Board for thirty-five years and its president fourteen years; he was also president of the Baptist Pastors Conference and of the State Mission Board, a trustee of the Woman's College and a member of the Education Board. Soon after his death his Pine Street people brought one Sunday $700.00 to be used for the erection of a monument over his grave in Hollywood (where he was laid to rest beside his wife) and for perpetual care of the lot. Somewhat later a tablet to his memory was placed in the church, his only grandchild, Alize Cole, drawing back the veil.

Besides his brother, who has already been mentioned, his sisters were Mrs. Julia A. E. Thurman, Mrs. Mary A. A. Kent, Miss Martha S. Hutson.

## CHARLES LEWIS ANTHONY

1837–1922

He was born in Bedford County, April 21st, and died in the same place Feburary 1. He professed religion under the ministry of his father, Rev. Abner Anthony, when quite a small boy, at the old Meadow Ridge School House, now Palestine Church. In the Civil War, he served as a loyal and brave soldier from 1861-1865, and in 1866 was ordained to the gospel ministry in what is now Staunton Church (Strawberry Association), Bedford County. With the exception of a short pastorate in Amherst County, his entire ministry was spent in his native county, and on the south side skirting Staunton River. Among the churches he served were: Staunton, Palestine, Stone Road, Bethlehem, Old Fork and Radford, Diamond Hill and Flint Hill. Brother Anthony never married, but lived most of his life with his near and dear kindred, who looked after his welfare with tender regard.

Without the advantages of higher education, as enjoyed by his honored brother, Rev. P. A. Anthony, he nevertheless served his Master in a faithful and devoted ministry among humbler churches and "in the highways and hedges." His sermons were clear and Scriptural, and fluently and earnestly delivered; and multitudes whom he led to Christ "will arise and call him blessed."

He was of timid nature, not craving notoriety or conspicuous place. He was sane in judgment, wise and helpful in counsel, friendly to all; and a fervent high-souled Christian—"an Israelite indeed in whom there was no guile."

At the age of eighty he was stricken with paralysis, which put a period to his active work, and finally caused his death. At his own request he was laid to rest just back of Staunton Church, the funeral sermon being preached by his pastor, Rev. G. G. Turner, from the text, "Blessed are the dead, etc.," Rev. 14:13.

W. S. Royall

## J. M. BEADLES

1842–1922

This good man and faithful pastor wrote a letter to the *Religious Herald* in 1920 in which he said: "My father took the paper from its first existence to his death in March, 1866, and when Drs. Jeter and Dickinson began to publish the *Herald* my mother said to me: 'We must have the paper,' I replied, 'We have nothing to pay for it.' She said: 'Write to Drs. Jeter and Dickinson and see if they will not take a large silver ladle in exchange.' These brethren readily agreed to this and sent the *Herald* for three years allowing $12.00 for the ladle. The subscription price for the *Herald* was $4.00 at that time."

He was married on April 19, 1866 to Miss Willie Minor Wright, Rev. L. J. Haley performing the ceremony. On April 19, 1916, this couple celebrated their golden wedding at the Madison Run Baptist Church. A purse of $100.00, and an inscribed loving cup were among the gifts. Besides the Baptist preacher the Methodist and Episcopal pastors were present.

He was born in Louisa County, September 12th, and died in the same county September 5th, lacking only seven days of being eighty years old. Until a few years before his demise he was active as a preacher to which office he was ordained when he was thirty years old. Before this event he had worked for years successfully as a colporter of the Goshen Association. While not educated for the ministry, during many years, until he grew feeble in body, he was a beloved pastor and a faithful preacher serving these churches: Little River, Wilderness, New Hope and Zion, Hermon, all in the Goshen Association. When he was not quite twelve years old he was baptized by Rev. James Fife whose home was in the suburbs of Charlottesville and birthplace not far from Edinboro, Scotland. "When the Civil war came in 1861 he entered the Confederate Army as a private and distinguished himself in different places for military valor and daring heroism."

His funeral was conducted by Rev. T. A. Hall; the body was laid to rest in the Louisa Court House Cemetery.

## SAMUEL MILTON ATHEY
1844–1922

Samuel Milton and Emma E. Payne Athey were the parents of these children: T. H. Athey, Mrs. James H. Laycock, Mrs. Madge Brooke, Mrs. Rice Russell, Edith Athey.

Rev. Dr. C. T. Herndon wrote: "The only pastor I ever had was Rev. S. M. Athey. He buried me in baptism when a boy; his hands were laid on my head when set apart to the ministry. To him my lasting gratitude goes forth for affection always shown and guidance and encouragement wisely given. Fresh in memory still are his kindly letters which came to me while at college and seminary. His home-going November 6th, has taken one of my best friends, and removed from the Potomac Association a preacher who, for fifty-seven years, has been a conspicuous and useful pastor.

"He was born in Fauquier County. He became a Christian at sixteen years of age and soon after entered the Confederate Army, at the call of his beloved Southland. While a prisoner at Point Lookout he began to preach to his fellow prisoners. Confined with him were many scholarly men who became instructors to the devout and ambitious young man. When asked where he was educated he would say, with a charming twinkle in his beautiful eyes, 'I graduated in the academic and theological departments of Point Lookout prison.' Immediately upon his return to his native county he entered upon the arduous work of a country pastor, with churches widely separated and at long distances from his home. Though never vigorous in health he rode horseback over these long distances, rarely missing an appointment. He served at various times the churches at Luray, Riverton, Pleasant Vale, Little River, North Fork, Marshall, Mt. Salem, Sperryville. He built the church at Marshall. In all these churches he did great work and bound to himself hosts of devoted friends.

"Mentally Brother Athey was richly endowed. He was a profound thinker; he possessed a well-trained imagination that when moved by some great gospel theme, took him on splendid flights of oratory. His great heart loved God and

men. He was a most diligent and reverent student of God's word and could proclaim its truths with great power. As pastor he was devoted to his flock and loved them with a deep and tender affection that bound them to himself with deathless devotion.

"He reared a large family, all of whom are followers of his Lord. He and his devoted wife dispensed a beautiful Christian hospitality. His oldest son, Rev. Thomas H. Athey, is pastor at Williamson, W. Va. Mrs. Athey, at the age of eighty-one, passed away on January 7, 1924.

'For fifty years the pastor trod
The way commanded of his God;
For fifty years his flock he fed
With that divine celestial bread
Which nourishes the better part
And fortifies man's failing heart'."

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## JOSEPHUS A. BARNHARDT
1860–1922

See in Franklin County that "Brethren" (Dunkard) home with its eleven children, namely David M., Eliza, Sarah, Margaret, Cora, Julia, Mollie, Ida, Lula, Dora, Josephus, the parents being Joseph W. and Magdelin Barnhardt. Josephus having studied in the schools and academies became himself a school teacher. When more than half of his life was gone he adopted Baptist views of truth; was baptized in April and in October of the same year was ordained to the Baptist ministry. His first field was made up of country churches in Bedford County and then for some six years he was in the town of Vinton, pastor of the young Baptist Church. While here the Barnhardt Church was organized, taking his name. His next field had these churches: Kedron and Ebenezer, Edge, Campbell County, Appomattox Association; here, during his pastorate the membership grew from 350 to 750 and mission gifts from $50 to $800, and the field built an excellent parsonage.

On April 4, 1904, he was married by Rev. W. B. James in Halifax County to Miss Grace Marian Bass. Notwith-

standing the fact that in her youth this gifted and consecrated woman had been deprived of her sight, she had enjoyed good educational advantages and in the Campbell field had organized women's and Sunbeam societies and had taught Sunday by Sunday a woman's class of forty-five. For eighteen years she made him a loyal and helpful wife, sharing the toils and triumphs of his ministry. His last service was at Keysville, his other churches being Friendship, Mt. Nebo, and Eureka. As a preacher, he was "incisive, practical, earnest. He loved to elucidate the Scriptures. His audiences readily found out what he was after and what he wanted them to do. His deep sense of everlasting things and stirring experience of God's grace and goodness made him an effective heart-to-heart preacher, though the intense effort to drive God's thoughts into human souls made a heavy draft on his frail physique." Some months before his death (February 1) he realized that his end was not far away and made all arrangements for his departure. As he contemplated the time when he could no longer sound forth from the pulpit the message of salvation what a comfort it must have been to him that these men, J. P. McCabe, H. W. Connelly, Wm. Lunsford, W. T. Henderson, J. Sanders Jones, R. L. Cawley, and H. H. Faris, having become ministers of the gospel from his church and under his ministry, would carry on the work of warning sinners and comforting and building up saints. He died in Franklin County and his body was laid to rest at Gladys, Campbell County, Virginia. His wife survived him over two years and upon her death all of their property, amounting to $4,212.78, went according to his will to the Baptist Orphanage at Salem, Virginia.

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## HITER NELSON QUISENBERRY

### 1865–1922

Dr. J. M. Pilcher upon Dr. Quisenberry's death in an article wrote:

"When I was attending a great meeting in Spotsylvania County, soon after I became a secretary, I met a youngster who told me that he desired to be a colporter. When he in-

formed me that he was a brother of W. Y. Quisenberry, who was then the most efficient colporter we had, and said that he was a grandnephew of the indefatigable Dr. A. E. Dickinson, I assured him of an appointment. His first work was in the Accomac Association, where there are three churches whose organization the Executive Committee of the Association attributed to his labors, namely, Broadway, Hall's Chapel and Mappsville. When Richmond College opened in the following fall he entered as a student for the ministry. During the following vacation he did colportage work in the Shiloh Association. He was an industrious preacher, and in addition to the varied labors of a colporter and Sunday school worker, he held meetings with four pastorless, discouraged churches, revived them and saved one of them from the loss of its property. Blue Run Church, the third church organized in the territory between the James and the Rappahannock rivers, tracing its organization to December 4, 1769, had dwindled to a membership of three old ladies. At the close of the meeting, when the question of receiving the converts for baptism and membership came up, it appeared that a claim was made that the church was extinct and the property was lost to the Baptists under the provisions of the deed of gift of the land on which it stood. He appealed to me, and I advised him that the three ladies were the church and could, as well as thirty, approve the converts and receive them into the church. He followed my advice, and Blue Run entered upon a new career. The other churches alluded to united with Blue Run in calling a pastor, who began his pastorate before Quisenberry returned to college. During the succeeding session he preached for Milfield Church, Southampton County, and I having organized a church at Wakefield, he took charge there and built the house of worship they now have."

He was born in Spotsylvania County, Virginia, August 7th, his parents being William Quisenberry and Jennie G. Hiter and his brothers and sisters: Mrs. Eva Robertson, Mrs. Sallie Philip, Miss Mattie Quisenberry, Mrs. E. R. Abbitt, Mrs. Inez Alderson, Miss Pearl Quisenberry, Dr. W. Y. Quisenberry, Ralph D. Quisenberry and Ernest L. Quisenberry. He was an alumnus of Richmond College and the

Southern Baptist Theological Seminary, Louisville, having been ordained July 5, 1887, at Mt. Hermon Church, Spotsylvania County. After his pastorate at the Berkeley Avenue Church, Norfolk, he went to the First Church, Hamilton, Ohio, and then to the College Avenue Church, Indianapolis, Indiana. During his pastorate in Fulton, Missouri, there was built and paid for what is said to be the most attractive and complete house of worship in the Middle West. Next he was president of Stephens College, Columbia, Missouri.

During the World War he was chaplain with the A. E. F. over seas and after this war was "interested in a great educational movement for the benefit of the soldiers" in this tragic conflict. He was "one of the most unselfish and laborious of men. His long and useful life was lived without reproach of any kind and he leaves . . . the legacy of an active, self-denying and stainless life." After a month's illness in a Richmond hospital he died Friday, March 24th, and his body was buried the next day at Glade Spring, Virginia.

He was married December 7, 1892, to Miss Lula T. Crouch, of Warsaw, Kentucky; she and two daughters, Mrs. Samuel Clarke and Miss Sarah Hope Quisenberry, survive him.

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## JOHN W. HORTON
### 1853–1922

His field of labor was in the Blue Ridge Association. He was long a member of the Pleasant Grove Church; of this church he was at one time pastor and other churches to which he ministered during the period of 1909 to 1919 were Pine Grove, Stone Mountain, Mt. Hebron, Oak Grove, Sylvatus. His residence for years was Hillsville, Virginia.

He was married to Miss Tabitha McMellon in 1874 (she died January 13, 1935). The same year they were both converted and united with the Methodist Church he being a local preacher. In 1898 he united with the Baptists and was ordained at Pleasant Grove Church. For years he was colporter

with the Sunday School and Bible Board and then worked with the State Mission Board, and then as pastor.

He was born July 25th in Carroll County, Virginia, and gave nearly twenty-five years to the ministry. For several years he was engaged in colportage work in Carroll, Patrick and Floyd counties.

He also did a great deal of evangelistic work in the counties mentioned above. Brother Horton had limited school advantages, but was endowed with splendid native ability. He possessed a comprehensive knowledge of the Bible and preached with great spiritual power. He was a man in whom the people had implicit confidence and in his humble way did a good work. He died May 18th.

J. P. McCabe

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## ROY TEMPLE
### 1839–1922

"If by reason of strength they be four score, yet." From his seventy-second year to the end of his earthly career he was unable to do active work being deprived of his sight; while he bore this affliction with patience he longed for the time when God would take him home. His ministry lasted fifty-two years.

He was baptized at the Colosse Church, King William County, by Rev. William B. Todd, in his thirteenth year; and here he was licensed to preach the second Sunday in February, 1866. Early the next year he went to work as a colporter in upper Fauquier and Loudoun under the Colportage Board at the head of which was Rev. A. E. Dickinson. In the fall of the same year he came to Albemarle and took charge of the Free Union and Mountain Plain churches. (His ordination was at his "mother church.") In Albemarle County he spent almost his entire ministry. He was pastor at Free Union for twenty-one years and at Spring Hill for the same length of time and for shorter periods, at Mountain Plain, Swift Run (Greene County), Forest Hill (Louisa County) and Bybee's Road (Fluvanna County). At more than one of his churches he led his people in building new

meeting houses and through the years helped fellow pastors in protracted meetings with good results.

He was born in King William County on August the twenty-second, his parents being Baylor and Elizabeth H. Temple, and the other children, William and Rosalie. His student preparation for life was secured at Rumford Academy, King William County, and Richmond College. He volunteered for service in the Confederate Army and while urged to become a chaplain chose rather "to stay in the line as a private." On April 29, 1869, he was married at Ivy Depot, Albemarle County, by Rev. C. H. Ryland to Miss E. M. Cosby, daughter of W. H. and Amanda Cosby. Of this union there were four children; the mother and three of his children survived him. He died May 11th and on May 14th his body was laid to rest in Mt. Olivet Cemetery, his pastor (the pastor of Laurel Hill Church) conducting the service.

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## HENRY LEWIS QUARLES
### 1847–1922

He was born in Louisa County, Virginia, September 27th, the son of John Rhodes Quarles and Virginia Dabney Gooch. His paternal grandparents were Charles Quarles and Ann Mills; his maternal grandparents William Dixon Gooch and Matilda Chiles. His own brothers and sisters were: Mary Ann, who died in infancy, James Clevius, William Gooch, Matilda Virginia (married John W. Hundley, Baptist minister), Susan Ellen (married Richard Sadler), John Rhodes, Louisa Dabney (died in infancy).

Henry Lewis Quarles had his early school training at Gordonsville Academy, and was ready for the University of Virginia, when he was kicked in the face by a mule. This temporarily impaired his eyes which made him unfit for university routine. The father was unwilling for the son to be deprived of university training so he employed a private tutor, a M. A. of the University of Virginia. Under this tutorage he mastered the course he would have taken at the University of Virginia for an M. A. degree, specializing in

Latin, French, and German, with an unusual command of English. He taught school until 1875 and at the age of twenty-eight, he went to Crozer Seminary for his theological training. He was ordained at Gordonsville and received his D. D. degree from Richmond College.

In 1871 he married Anna Gertrude Cowherd, daughter of Edwin Festus Cowherd and Susan Freeman. Of this marriage there were four children, Bessie Lee (died at the age of sixteen months), Edwin Latham, Catharine Pendleton (married Charles Read Baskerville), Frieda Lewis (married John William Yowell).

His first pastorates were Clarksburg, West Virginia, and Cumberland, Maryland, after which he returned to Virginia where he spent the rest of his life. Other pastorates were Tappahannock, 1885-86; Upper Essex and Lloyds, 1886-89; Luray and Marksville, 1891-95; Ashland and Gwaltmey, 1904-06; Broaddus Memorial in Richmond, 1897-99; Calvary Church in Bowling Green and Gwathmey, 1901-03; Glen Allen and North Run, 1907-10; Manassas, 1911-16. At the end of five years in Manassas his health failing he and his wife moved to Culpeper to be near their daughter. From Culpeper by train Sunday mornings he served the Rapidan Church until his death. He said once, "Daughter, when my work is done I want to go." He said to his wife, "When I leave here my work will have just begun, for there I will be singing and praising all the time." Death followed a third stroke of apoplexy. He died in the University Hospital, Charlottesville, April 5th, and was buried in the Masonic Cemetery in Culpeper, being District Deputy Grand Master, and Commander of the Culpeper Commandery at the time of his death.

In an editorial about him in the *Herald* Dr. Pitt said: "He was one of the most studious and scholarly of our Virginia Baptist preachers. He was indeed a notable, accurate and felicitous writer. When his manuscripts came to the *Herald,* and they came all too infrequently, they were sent at once to the printer without any editorial amendation. He was one of the most thoughtful interpreters of the New Testament."

This, a sketch of H. L. Quarles, must contain at least a few words about his brilliant son Edwin, who died after a major operation in New York, March 28, 1932. In 1934 his wife Eleanor Lotian brought out (Pynson Press, New York) "Poems by Edwin Quarles." In a review of this book Florence Dickinson Stearns says that his talent "skirted the edge of genius," and that he was "the apostle of the packed verse." As an example of his poems the following has been chosen:

"There are too many stars for a lonely man
When all of the stars are out—
Too many faiths from the ancient span
Look down on a single doubt.

Nothing has fallen of stone or beam
That stood my house on the hill;
But the hearth is damp of a weathered seam,
And the wind is over the sill.

Single and first is the only star
That measures the hope in me—
That knows the stretch of the days that are,
The length of the nights to be."

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## RICHARD BAYNHAM GARRETT

### 1854–1922

To quote Dr. Norman W. Cox, "Dr. R. B. Garrett was a sage, a seer and a saint. God gave him the rare gift of thinking straight and clear. He was a man in whom wisdom and kindliness dwelt. He was humble with the humility of his Master. Sweetness and light coupled with practical sagacity made him a philosopher and sage. To him it was given to know the will of God. He first found the will of God for his own life. He discovered the will of God for many young men whom God had called to preach and led them to recognize the call. He could discern the will of God for his church and his denomination. That is why he was such a trusted and effective leader. In him Christ dwelt

largely. His piety was unaffected. He thought little of pious angularities. The conventional forms of pious manifestation meant little to him. He despised pious pretenses. But deep in his soul from the hour of his conversion until his death was abounding love for Christ. A saintlier man has not walked among us in many a year."

Measured by the standard of service his ministry in the gospel was monumental. For forty years he was a faithful pastor. To many, it is true, has been given as long term of service, but to few has been given such a well sustained ministry through so many years. There was not a sag in his ministry from the day he entered the pastorate until the day he was translated to heaven. Perhaps he thought a sag had come, when, on account of failing health, he was forced to give up his pastorate in the Court Street Baptist Church, Portsmouth, Virginia. But he had hardly gotten settled on his farm in Essex County before the Tappahannock and Ephesus churches called him as pastor. There nearly two of the ripest and most fruitful years of his ministry were spent among God's noble country people.

His ministry reached all the way from Virginia through Tennessee and Kentucky to Texas and back to Virginia. That ministry began in the Fulton Baptist Church, Richmond, and ended in his crowning ministry at Tappahannock, Virginia. Following his graduation from the Southern Baptist Theological Seminary in 1882 he became the supply pastor of the Fulton Church, Richmond. In the fall of that year he went to the pastorate of churches in Flemingsburg and Carlisle, Kentucky. There both he and his churches developed rapidly. In the spring of 1884 he became the pastor of the Baptist Church, Maysville, Kentucky. There the young pastor did a noble work. The church was still disrupted and suffering from fractional divisions which had grown out of the Civil War. Bitterness and strife had laid waste the church for years. Under his wise and efficient leadership the church was reunited, revived, and took on new life and growth. Among other things he led the church in the building of a splendid new house of worship.

In 1889 he accepted a call to the pastorate of the First Baptist Church, Austin, Texas. There again his ministry

was marked by divine favor. The church prospered under his leadership. It was in his Texas pastorate that he began to show a new and larger power through service to the denomination. Those were still pioneer days for our Baptist work in Texas. By his wisdom and vision he helped to lay well the foundations. His ardor and fidelity gave him a place in the front ranks of our Baptist Zion.

After five years of service in Texas the growing young pastor received a call (1894) to the pastorate of the First Baptist Church, Chattanooga, Tennessee. There again the faith, the ardor and the leadership of the preacher were tested and found to be very high. After he had accepted this call and just a month before he took up his work, the church house burned to the ground. Without a church home he found the members scattered and discouraged. He quickly rallied them and led in building a new house of worship. So well did he do his work that for more than a quarter of a century that building strategic in location and "a gem of architecture," served the needs of that great congregation in that great and growing city.

It was not likely that Virginia would allow such a son to remain in exile indefinitely. In 1899 Court Street Baptist Church, Portsmouth, called him. On the first of July he began his pastorate in Portsmouth. That marked the beginning of what proved to be the monumental pastorate of his ministry, and one of the outstanding pastorates of the Court Street Church, and of Virginia. It was a pastorate which spanned more than half of his ministerial life.

For twenty-seven years Dr. A. E. Owen had led that great church in an epochal ministry. Fortunate the man on whom his mantle should fall, provided he be large enough, wise enough and devout enough to wear it. Dr. Garrett was. By his fine personality, his loving ministry, his earnest and able gospel messages, and his wise leadership he soon won an enviable place in the hearts of his people and of his city, and of Norfolk. Again he was called to lead in the building of a new house of worship.

The gospel and missions were synonymous in Dr. Garrett's thought. He cultivated carefully the love of missions in the hearts of his people. No wonder their interest in all mission-

ary enterprises grew through all the years of his ministry among them. It was but natural that such a ministry would be fertile in reproducing itself in other lives. During his twenty-one years' pastorate twenty-two young men in the church gave themselves to the work of the gospel ministry. Few men have been so richly used of God in "calling out the called."

Nowhere in Virginia have the Baptists had a more phenomenal growth in the first quarter of the twentieth century than in Tidewater Virginia. No man contributed more to that growth than Dr. Garrett. He was always interested in planting new churches where churches were needed. He had a vital part in organizing many of the churches in that section of the State. He initiated the organization of the Baptist Council of Norfolk and Portsmouth, and for four years served as its executive secretary without compensation.

Wherever he labored, in Kentucky, in Texas, in Tennessee, or in Virginia, there he was actively connected with the organized work of his denomination. But it was in Virginia that he came to his fullest and ripest leadership. His activities were large and varied. He gave many years of service as trustee and member of the Executive Committee of the Baptist Orphanage. He served as trustee of the Southern Baptist Theological Seminary, and of the University of Richmond, and as the Virginia vice-president of the Foreign Mission Board.

Money as a mere possession is a very sordid thing. But money as the language of love is eloquent. For twenty-one years through a faithful ministry, he deposited love in the hearts of his people. When at the end of that period he resigned his pastorate his people reluctantly bowed to his judgment and relieved him from his heavy duties. What a message of love they sent him, a check for five thousand dollars.

Titular honors can never make a man great, but they mark a great man, when worthily bestowed. It was while he was pastor of the First Baptist Church of Chattanooga, Tennessee, that Carson-Newman College in recognition of his achievements in that pastorate, conferred upon him the honorary degree of Doctor of Divinity.

He was born in one of the fine rural districts of Caroline County, Virginia, just a few miles from the Rappahannock River and historic old Port Royal. He was the son of Richard Henry Garrett and Fanny Holloway. He was the oldest child of five of his father's second marriage. There were five children of his father's first marriage. Dr. Garrett's full brother and sisters were Robert C., Lillie, Lettie, and Cora. His half brothers and sisters were John M., Willia, Katherine, Annie and Celia. All but two spent their lives in Virginia. Lillie married and lived in Texas. Celia was adopted by an uncle who lives in Philadelphia.

Dr. Garrett united with the Enon Baptist Church when he was nine years old. Under the beneficent ministry of Rev. William A. Baynham, M. D., young Garrett grew up in the consciousness that he must be a preacher of the gospel. Through the years of his youth he looked forward to such a ministry. Growing up during those stressful days of the Civil War his educational advantages were very limited. He did not have a college education. But he made good use of the schools which were available to him, and himself became a school teacher. Then matriculating in the Southern Baptist Theological Seminary he graduated from that school of the prophets in 1882. Though denied their advantages our colleges and institutions of higher education never had a more sympathetic friend than he.

It was during his first pastorate in Kentucky that he met and married in 1883 Miss Annie Laurie Howe, of Mount Stirling, Kentucky. For the thirty-nine years of their married life she walked by his side and helped him. Four children were born of the happy union. Two of them died in childhood. Two of them, R. H. Garrett and Mrs. Felix Wilson, survived their father.

John Wilkes Booth who assassinated President Lincoln was captured and killed in the barn of Dr. Garrett's father. Dr. Garrett was then but a lad of eleven years. Such an experience made a deep impression on his young mind.

On the first Sunday in July, 1922, just two years after he had closed his pastorate at Court Street Church and just

twenty-three years after he had begun that pastorate, his mortal remains were carried back to the church he had loved and served so long, and from its sacred precincts taken to its last earthly resting place. The funeral was conducted by his pastor, Rev. Norman W. Cox, D. D.

(Sketch, slightly abridged, by Amos Clary.)

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## JAMES MORTIMER SIZER

1848–1922

"James Mortimer Sizer was born in Botetourt County, Virginia, November 26th, and died at Rhoadesville, Virginia, February 2nd. . . . He attended the schools of his native county and was particularly fortunate in having as one of his teachers a graduate of Yale University, a man who put the emphasis in the right place, viz., be thorough in your work. He entered Richmond College, but owing to failing eyesight had to give up his collegiate course. His interest and effort in educational and religious work did not wane, however, and with unabated zeal and discrimination he pursued the same. Following his marriage to Miss Nellie Williams, of Bedford County, he moved first to Louisa County, and then to Orange County. His life was given to the all-important and fundamental work of teaching and preaching. For fifteen years he labored in the Goshen Association as colporter, establishing mission stations and organizing Sunday schools. He also served as pastor of Goshen and Craig churches (Goshen Association) and as clerk and later moderator of the Goshen Sunday School Convention.

"He is survived by his wife and five children: Prof. F. M. Sizer, of the Staunton Military Academy; Mr. David Sizer, of Ohio; Mrs. E. B. Ashby, of Suffolk, Virginia, and Misses Kate and Miriam Sizer, of Rhoadesville and Staunton, Virginia.

"He was buried from Rhoadesville Church—his beloved church—Friday afternoon, February 3rd. The service was conducted by the pastor, E. V. Peyton."

## WILLIAM ELEY LANKFORD
### 1858–1922

Dr. Calvin S. Blackwell, who knew him well, was his pastor, was on his presbytery and performed for him his marriage ceremony, upon his death wrote this tribute:

"William Eley Lankford departed this life at Drewryville, Virginia, December 5th. He left to mourn his departure, his widow, son and daughter, and sister, Mrs. Anna Edwards of Franklin, Virginia. He was converted when about sixteen years old, and like Barnabas, became a son of consolation. As head usher in the First Baptist Church at Norfolk, he was always present, on time. His face, beaming with the very light of heaven greeted all. His public prayers displayed child-like faith, spiritual unction and holy reverence. These first led the church to believe that God had called him to preach.

"As pastor he served Blackwater, Oak Grove, and Knott's Island, Portsmouth Association, three years; Fries and Galax, New River Association, a few months; Del Rey and Alexandria, Potomac Association, two years; Hebron, Spout Spring and Reedy Spring, Fisher Memorial and Mt. Vernon, Appomattox Association, two years; Thomas Memorial, Hebron, Capron and Adams Grove, Petersburg Association, nearly eight years. Eighteen months ago, in the midst of his work, he was smitten with blindness, but his faith was undimmed.

"His parents were Menalcus Lankford and Martha McCenny; his brother, Dr. Livius Lankford and his sister, Mrs. Anna Lankford Edwards. He was born October 2nd, at Franklinton, N. C. He was baptized in May, 1877, in Franklin, Virginia, by Rev. Thomas G. Wood; he was a student at 'Locust Dale' and at Wake Forest College. He was ordained at the First Baptist Church, Norfolk, Virginia. His marriage took place at the First Baptist Church, Norfolk; the bride, Miss Celia Pearl Cox of Princess Anne County, and her parents were W. W. Cox and Almaeda Baum. His son is McClenny and his daughter Janice Lankford."

## JAMES RANDOLPH DOAN
1871–1922

He was born May 10th, Park Hill, Ontario, Canada, where he received his academic training. His first ambition for life was to be a lawyer, but presently he decided to preach and coming to the United States became a student at the Southern Baptist Theological Seminary. Upon leaving "Louisville" he became pastor of the Blackstone, Virginia, church where he labored for four years. Here he met and married Miss Mary Walton Sydnor, daughter of Captain R. Walton Sydnor. In 1901 he accepted a call from the West End Church, Petersburg, Virginia. Here he found a debt of over $5,000, which he liquidated. Soon a $4,000 Sunday school addition was built and when he left at the end of six years was almost paid for. The health of his wife now failing he was advised, by the doctor, for her to seek a higher climate and soon calls came from Waynesville and Henderson; he went to Henderson and was there three years. He next became pastor at South Boston (Virginia); he was here for twelve years and until his death. During these years he doubled the membership of the church and Sunday school and increased three-fold their contributions, the seventy-five million quota being over-subscribed. Valuable improvements were made in the church plant and a handsome parsonage built.

His ability as an organizer and leader was recognized, the Secretary of the United States Treasury selecting him as chairman of the Fourth Liberty Loan Campaign Committee for Halifax County. In 1919 he was appointed state organizer for the seventy-five million campaign. He was a man of genial personality and of deep convictions of truth and duty. He was an enthusiastic Mason and also a Red Cross worker.

He died at the Halcyon Hospital, South Boston, September 12th, and the burial was at Blackstone, this being his wife's former home. He was survived by his wife and two daughters, Misses Lelia Watson and Wilmot Sydnor Doan; also by three brothers and four sisters, namely, George Doan, Fontana, California; Edgar Doan, Park Hill, Ontario, Canada; Ransome Doan, Retlaw, South Alberta, Canada; Mrs.

H. T. Elliott, Pacific Grove, California; Mrs. Richard Campbell, Arkona, Ontario, Canada; Mrs. D. H. Purdy and Miss Hannah Doan, Detroit, Michigan.

(Based on sketch by E. B. Willard.)

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## JAMES MEADOR McMANAWAY
### 1855–1922

"Mother, come and keep house for us in Charlottesville while brother and I teach and go to the University of Virginia and the younger children attend high school."

"Why I cannot do that; your father's church is here and I cannot leave him." But the children insisted; father consented, and the plan suggested was carried out. This conversation took place at Waynesville, North Carolina. As often as possible the father went to see the wife and children. So ten years passed and these sons and their sisters proved themselves successful, nay brilliant students. Today Howard M. is superintendent of the Virginia School for the Deaf and Blind, Staunton; Norman T. is assistant superintendent of the Volta Bureau, Washington, D. C.; Judson died in the World War; James G. is teaching at John Hopkins and Marjory after attending Westhampton is now married. The separation of husband and father from wife and family was not ideal but it made possible these educational opportunities and the outcome and results prove that the sacrifice was worth while.

Three McManaway brothers, J. M., A. G., and J. E., are among the Baptist preachers that Bedford County gave to Virginia. The parents of this trio were C. H. McManaway and Nancy Wright; he was a soldier in the Civil War under Stonewall Jackson and was wounded several times; she lived to enter her ninetieth year; their other children were C. G., a physician, Annie and Maggie, Mrs. W. I. Dooley, and Mrs. T. S. Wright.

The subject of this sketch spent four years at Richmond College where he ranked as a student of vigorous intellect, and a speaker of unusual ability; he won the Frances Gwin Philosophy Medal, one of the most coveted honors of the

college. "Not satisfied with the prescribed text-books he branched out and read Sir William Hamilton's 'Metaphysics,' Kant's 'Critique of Pure Reason,' Locke 'On the Human Understanding' and other famous works touching the subject." His studies were pursued at the Southern Baptist Theological Seminary; during these years his roommate, his bosom friend, was J. Judson Taylor.

While a student he was pastor of the Black Creek Church, Southampton County, and of other churches in Southampton, and Isle of Wight counties and near Richmond. During the some thirty-six years of his ministry he served these other churches: Midway, Kentucky; Gallatin, Missouri; Louisiana, Missouri; Fayette, Missouri; Bowling Green, Virginia; Waynesville, North Carolina; Wilson, North Carolina; Shelby, North Carolina; Big Stone Gap, Virginia; Pennington Gap, Virginia; Bowman, Georgia. While in Missouri he was for a season co-editor of "The Word and The Way," the Baptist organ for Missouri and Kansas. He and his brother A. G., who were converted in the same meeting, and baptized the same day were ordained together, their presbytery being T. C. Goggin, J. R. Harrison, J. A. Mundy. He was a remarkable preacher. The sermon he preached before the North Carolina Convention was thus described: "It had the sweep of an avalanche down a steep mountain side. It had the power of the winds that rend the forests. It had the rush of billows that engulf navies. It was a tornado of logic sweeping and irresistible. It was a cyclone of argumentation scattering opposing theories in its mighty sweep and hastening on to settled conviction."

He had evangelistic ability but perhaps his most effective service was rendered in the theological institutes that he organized and directed both in Southwestern Virginia and in Eastern and Central Missouri. These institutes brought together as teachers men of outstanding ability. For example one institute in Missouri had as members of its "faculty" these men widely known among Southern Baptists: J. P. Greene, J. P. Fruit, F. D. Hale, Milford Riggs, J. J. Porter, J. S. Kirtley, M. P. Hunt; in all thirty-six members; it lasted

three days. The range of subjects discussed was wide and one hour was given to each period: Mr. McManaway was teacher and president in these gatherings.

He was offered a place in Ouachita College and yet another college gave him the degree of Doctor of Divinity. In a beautiful tribute to him at his death his great friend Dr. J. Judson Taylor said: "He never enjoyed quite the health that his form and figure would indicate. Four years ago came the mild stroke of paralysis that disqualified him for the work he loved, dropped him from public view, left him to wait for his release." He died in Richmond, Virginia, 121 Norwood Street, April 23rd, and the burial was in Charlottesville, Virginia.

His wife was Miss Mary Robertson Morgan (daughter of Captain Demsey A. Morgan and Laura J. Hines) to whom he was married September 28, 1882, while still a student at the Seminary; she was born at Independence, Texas.

A word more about his children: Howard has been a leader in the education of the blind and deaf, holding among other offices in this field that of president of the American Association to Promote the Teaching of Speech to the Deaf. He married Miss Gladys Lois Maxwell in 1918. He is a deacon in the Staunton Baptist Church. Norman Taylor, the second son, after his student days at Richmond College and the University of Virginia engaged in Y. M. C. A. work in the Army and in Virginia and North Carolina; he is a deacon in a Baptist church in Washington City. Judson, the next son, was drafted for the Army and nine days thereafter died of influenza. His brother, who went to Cincinnati to bring back the body, was told to search among the hundreds of corpses; the death rate had been so great that the record was incomplete. James G. took various degrees at the University of Virginia, and was there elected to Phi Beta Kappa; then he went to John Hopkins for his Ph. D. and is now teaching in that University and for the summer of 1934 had from the American Council of Learned Societies a fellowship, all expenses paid, for study in England. He also is a Baptist deacon. The only daughter is now Mrs. Arthur Flynn, Washington, D. C., and has one son.

## EDWARD SYLVESTER PIERCE
### 1870–1923

The following is from the pen of Rev. J. T. Riddick: "The subject of this sketch was born December 13th, in Gates County, North Carolina, the son of the late John and Mary Pierce, both godly souls and desirous of seeing their children useful Christians. They early dedicated young Edward to the ministry, praying that God would call him to preach. At the age of sixteen he was converted and united with Sandy Cross Baptist Church. From a little boy he gave evidence of a leaning towards the ministry, frequently talking with his mother about being a preacher, and calling his little brothers and sisters together to preach to them. He was gifted in public speaking, bright and apt in his studies, at Bethel Hill, Wake Forest College and Louisville Seminary.

"He held pastorates in North Carolina and Virginia. His ministerial work in Virginia was as follows: Prentiss Place, Portsmouth; South Norfolk, and at Ocean View, and at Cumberland Court House, Virginia, where he met his death on June 5th, at the hands of his slayers because he dared to defy evil doers. As a preacher, he was studious, courageous and fearless as a lion. He was a man of prayer and strong faith in God and the gospel. Had he been a coward he might have been spared a tragic death. He raised his voice against sin whenever and wherever he saw it.

"Brother Pierce was twice married. His first marriage was to Miss Etter Puryear, of Halifax County, Virginia. Of this union there were born seven children, five sons and two daughters, namely: Sylvester Yates, Bernard Puryear, Julian Edward, Willard Reed, Robert Glenn, Mary Elizabeth and Bertha Jane. Within three years Brother Pierce was called on to give up two of his sons, both being killed, Bernard in a railroad accident and Julian by lightning. His second marriage was to Miss Mary Cohn Knouss, of Arendtsville, Pennsylvania. Miss Knouss was a Presbyterian at the time of her marriage, but soon united with the Baptist church and was baptized by her husband while pastor at Ocean View, Virginia. By this last wife (who survives) he leaves two little girls, the youngest being only six weeks old at the time

of her father's death. It was an appropriate thing to hold the funeral services of our brother from the South Norfolk Baptist Church, of which he was once the pastor, giving the members of Prentiss Place and Ocean View churches opportunity to show their appreciation of one who had been their under-shepherd, by attending his funeral services in large numbers, covering his coffin with flowers and mingling their tears with those of the heart-broken family. . . . The writer of this sketch was a schoolmate of Brother Pierce and perhaps knew him better than anyone else outside of his immediate family circle. He never received a large salary, always working on mission fields or with weak churches that were not able to pay a living salary. His work was of a high order, his churches always progressing in all good works. Because of his strong convictions and courageous stand against unrighteousness he made many friends and some enemies. His tragic going is a call to all ministers of Jesus Christ to be brave and true to their Lord and His teachings."

In an article in the *Herald* Rev. J. C. Mizzell said: "On the fifth day of June, 1923, two Garrett brothers armed, approached and invaded the Baptist parsonage at the Cumberland Court House, Cumberland County, Virginia, about eight o'clock in the morning. Mrs. Pierce, with a cooing baby girl in her arms, met the armed Garretts at the door and informed the men that her husband was in bed. When the two men insisted on seeing the preacher he was called and came to the door, from which he was dragged into the yard, his nose broken, his face beat up, one eye beaten to a poultice. The second brother allowed no one to render any assistance to the struggling minister, not even his frail wife with the little six weeks' old girl in her arms, for she was shoved aside and threatened. The minister finally broke away from his antagonist and went into the house marking his way on the grass and floor with a stream of blood. Seeming to be almost dazed he came back to order the intruders from his home when he was shot down, and repeatedly shot after he was prostrated, dead!

"It was my privilege to attend two memorial services the third Sunday in June: one in the morning at the Cumberland Church, and the other in the afternoon at Tarwallet. Both

were very appropriately conducted by C. E. Burrell, LL. B., D. D., pastor First Baptist Church, Farmville, Virginia. Dr. Burrell spoke in the highest terms of the good-hearted, faithful pastor. Dr. Barnes, New Church, Virginia, in a private letter of recent date, adds his tribute of respect to the murdered minister in some such expressions as follows: 'E. S. Pierce was a good preacher, fearless, true as steel. He was instrumental in carrying the West Chowan Association during his pastorate in that section of North Carolina, for prohibition.'

"Are the days of persecution and martyrdom returning to some of the faithful preachers of the gospel? Just a few months ago in less than three miles of my home, a bunch of negro and white men went to the home of Pastor J. R. Glenn, under the cover of night, and shot twenty or more shots which took effect in the parsonage, because he openly condemned bootlegging and lewdness in his own neighborhood. Only a few weeks ago a Baptist preacher was whipped almost to death in the State of New Jersey, because he condemned the blind tiger business. Similar was the fate of my old, loyal, faithful pastor and preacher, Reverend Edward Sylvester Pierce.

"There will always be a need for such preachers as Brother Pierce. The Baptist faith was established in America through persecution and martyrdom. The doctrine of prohibition is traveling the same hard road; the death of the best can not stop its progress and destiny. God, our heavenly Father, works in mysterious ways His wonders to perform. The tragical going of this minister of God will produce fruit to the glory of the Father, the Holy Spirit, and Jesus Christ for many years."

The death of this country Baptist preacher created great excitement far and wide not alone in Baptist circles. The daily papers carried detailed accounts of the murder and trial and editorials.

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## CALVIN S. BLACKWELL
### 1844–1923

He was born on a farm, in Roanoke County, now a part of the City of Roanoke, March 27th, the son of Lucy Shank

Blackwell and Robert Monroe Blackwell. When the War came on, he joined a company of cavalry during the first year of the conflict. This company was under the command of Captain H. Clay Pate; it was united with the operations in West Virginia, moving down to the Kanawha River. When the company became a part of the Fifth Virginia Cavalry, Captain Pate was made colonel. When the Second Regiment of Reserves was formed, one company was made up of Roanoke County men, and was called Company F. Calvin S. Blackwell was its orderly sergeant; his name is carved on the stone monument at Salem, Virginia, the county seat.

He participated in the engagements of the Army of Northern Virginia during 1864 around Richmond and Petersburg. In the winter of 1865, the regiments were so thin that many of them were consolidated. In this process, he was transferred to the Thirty-sixth Regiment, February 7, 1865, and moved to assist Early in the last struggle in the Valley and then rushed to Southwest Virginia to protect the railroad communications west of Lynchburg. At Christiansburg, where General Echols had started east to join Lee who was retreating west, Echols' army of three thousand was disbanded the day following Lee's surrender.

When the War was over, he reached home April 11th, much alive, but without money and with no chance to get any without going north where to use his own words, "the Yankees had it all." Afoot he started across Virginia, West Virginia, Ohio and into Putnam County, Indiana, where he hired himself to work on a thorough-bred stock farm of Joseph La Follette, uncle to the present senator of Wisconsin. It took him thirty days to make the walk; he was the only tramp on the road. He received $25.00 per month with board and "keep" and had $350.00 in cash at the end of the first fifteen months, with which he entered Lodoga Academy under Milton B. Hopkins, superintendent of schools for the State of Indiana. Dr. Hopkins moved this school to Kokomo, where it became a college and young Blackwell became his private secretary and still pursued his studies.

In 1870 he went to Oskaloosa College, Iowa, which later was merged into Drake University, Des Moines, Iowa, from which he received his A. M. At Oskaloosa, he pursued, with

other work, his theological studies, under Dr. F. M. Bruner, a German theologian of eminence, and graduated from that institution in 1874.

In December, 1874, after almost ten years, he returned to Virginia, located in Norfolk, and began preaching in a little chapel upstairs on Charlotte Street, opposite the Flatiron building. He was called to Brooklyn, New York, where he built a church on the corner of Seventh Avenue and Stirling Place. In 1878 he came back to Norfolk as pastor of the Disciples Church, to which denomination he had belonged from the beginning of his ministry. During this pastorate he built the Disciples Church on Freemason Street, opposite the Masonic Temple. During the same year he was appointed superintendent of the public school system of the City of Norfolk.

In 1880 he was married to Frances De Jarnette, and in that year he was called to St. Louis, Missouri, which pastorate was followed by a call to Central Christian Church (Disciples) at St. Louis. In 1887 he was called to the Central Christian Church, Chicago, Illinois. After a pastorate of two years he moved from Chicago, Illinois, to Augusta, Georgia.

On July 12, 1891, Dr. Blackwell was received into the Baptist denomination and recognition services were held at the Third Baptist Church, Norfolk. . . . From 1892 to 1897 he was pastor of the First Baptist Church, Elizabeth City. The Blackwell Memorial Church in that city was named after him. If ever a man drank from the fountain of youth, Dr. Blackwell did. His love for children and young people was phenomenal. In recognition of this trait of character, combined with natural gifts of leadership he was made the first Southern secretary to organize the B. Y. P. U. work of the South. At the same time, he was associate editor of *The Baptist Union* of Chicago.

He re-entered the pastorate, taking charge of the First Baptist Church, Wilmington, North Carolina, 1898, remaining there five years. In 1903 he accepted the call to the First Baptist Church, Norfolk, Virginia, and remained as pastor until he retired from the active pastorate in 1909, at the age of sixty-five.

The many experiences gained in his busy life, fitted him for the remarkable evangelistic career that ended so beautifully in the night of May 3, 1923, after preaching with the old Blackwell power on "Preparation for Death," when his Suffolk friends found him "asleep in Jesus" in his bedroom. This revival at Suffolk, Virginia, marked the close of fourteen years of eminent usefulness as an evangelist and supply pastor in fourteen states. What a preacher he was! He possessed a rich vocabulary and had a keen sense of humor, which was used with biting satire when the honor of his Lord was at stake. He could thunder like a lion and plead like a mother yearning for a wayward son. Always intensely in earnest he swayed the masses by his eloquence. When the writer tried to persuade him just a few days before he went home to God, to take life easy, he raised that fine voice and thundered in my ear: "My voice is just as good as it ever was, but my feet bother me." Over the protest of his devoted family, he dragged himself to my car and upon arrival at the depot secured a seat in the coach that carried him to his last revival.

He began preaching in 1867 for churches near the college town, and preached the word for fifty-six years, preaching on an average of two hundred sermons per year, which put him in the pulpit at least eleven thousand times. He married eleven hundred and ninety-eight couples and conducted more than that number of funerals. In revival meetings and in the regular pastorates, he received for baptism more than twelve thousand people.

Marinus James

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## JOHN ALEXANDER BARKER
### 1863–1923

The catalogue of Richmond College for the session of 1880-81 has in the list of students these names: John A. Barker, Sussex County, Virginia, William C. Barker, Hanover County, Virginia. These men were known among their fellow-students as "Short Barker" and "Long Barker." "Short Barker" is the subject of this sketch. His death was

sudden, almost tragic. On Thursday night February 22nd, he and his wife were returning to their home, 406 West Thirty-third Street, Woodland Heights, Richmond, from a reception of the W. M. Society, Dumbarton Church, of which he was pastor. All at once she noticed that he was silent; turning to see, she found him dying; in a few moments he was gone. Since he had not been ill or even complaining and at the entertainment, even bright and jovial, his passing was all the more a shock.

He was born in Sussex County and from the schools there came to Richmond College. His ordination was at Salem Church (Middle District Association), June 21, 1885, and with this church and Enon in the same association his ministry began. He next went to the Southern Baptist Theological Seminary, Louisville, and there had as his room-mate T. R. Carr. Upon Mr. Barker's death he wrote to the *Religious Herald,* from Calumet, Oklahoma; before his Sunday school he had thus spoken concerning his fellow student: "1. His sincerity and high sense of honor. No doubtful or shady thing could live in his presence. 2. His conspicuous consideration for others. A gentleman by birth, nurture and rebirth, good will radiated from him. 3. A splendid devotion to a great life program of service."

Soon after his years at Louisville he and his wife under appointment from our Foreign Mission Board went as missionaries to Bahia, Brazil. Scarcely had they begun their work, setting themselves to learn the language, when her health gave way and they resigned and returned to Virginia. Mrs. Barker, before her marriage, Miss Lillie Easterby of Charleston, South Carolina, was of gentle birth, cultured, refined, intelligent, lovely in person and spirit. After their return from Brazil she was a leader in the W. M. U. of Virginia, holding various offices.

After his return from South America "he held fast to his interest in Brazil as a mission field, kept up his familiarity with the Portuguese language" and a few weeks before his death advised the Foreign Board that he was "still on the altar" if they needed him. Once more a pastor in the home land and in his native state he served these churches: West End, Petersburg; Clifton Forge; Laurel Hill (Augusta Asso-

ciation); Clopton Street (South Richmond); Dumbarton (Richmond). Dr. J. F. Love, in a tribute to him upon his death, said: "One had to know John A. Barker well to appreciate him fully. . . . There was little of self-importance, of vain gloriousness in him. I name some of the elements which blended in his character as I knew it. He was a good man. . . . He was reverent in spirit. . . . He had a passion for thoroughness and exactness. . . . He was sincere. . . . He was a true friend. . . . He had a courage born of conviction. . . . He was capable of high devotion to a worthy ideal which he had set for his life. . . . He was patient, humble, cheerful, hopeful, resigned."

W. K. McCoy, in an appreciation of Mr. Barker, said: "Readers of Maclaren's inimitable story will recall Drumsheugh's remark at the funeral of George Howe: 'There's just ae hert in Drumtochty and it's sair.' There is but one heart among John A. Barker's friends and it is sore, for he will be missed because his seat will be empty."

Mrs. Barker, after returning from Brazil, became president of the W. M. U. of the Southern Baptist Convention and later educational secretary of the W. M. U. of Virginia. In this capacity she visited missionary societies, colleges and schools in all parts of the State. She survived her husband two years, passing away July 10, 1925. In an article about her, Dr. O. Latham said: "In more than one way Mrs. Barker was remarkable. Possibly she was most so in the combination which her personality presented of a deep natural reserve and a social grace which made her at home in any group and won friends for her instantaneously. In even the most casual contacts with strangers she had a charm of manner, a way of putting the other person at his best, high and low, young and old, railroad or car conductor, clerks in the store, newsboys, any individual or group whom she met casually whether socially or for business, reacted spontaneously. In this she was entirely sincere, but much of her life was lived deep in the recesses of her own thoughts and spirit and down beneath that delicate social consideration for others were a Spartan sternness and spiritual independence which brought their own battles and took their own consequences. She came of gentle, cultured South Carolina stock, preserv-

ing the delicate aroma of old Charleston at its best . . . She was naturally a student, possessing intellectual curiosity and intellectual energy to a marked degree." Once when she and her husband were detached from any real intellectual life she had bought herself a book on astronomy and thus became so familiar "with the stars and planets that they were giving her a sense of real companionship. . . . Her library was as much a part of her housekeeping equipment as a bed or chairs or a store. . . . She had a genius for housekeeping being an exquisite housekeeper and full of hospitality." Upon the breaking up of her home through the death of her husband and a much beloved sister she became a student at Columbia University, her spirit still bent on intellectual and spiritual growth. While at this great institution of learning she received the appointment as dean in a Louisiana college, but disease and death came to prevent this extension of her beautiful life of service and study.

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## NATHANIEL RICHARDS
### 1847–1923

Wales that gave to the world and to Baptists, Christmas Evans and Lloyd George, sent to America and eventually to Virginia the subject of this sketch. He was born March 26th at Bryn Mawr, Wales, his parents being Ebenezer and Rachel Richards and their only other child Edward. He was baptized on February, 1859, by Dr. Davis at Trecynon, Wales. He was a student at Carmarthen Academy, Wales, and at Rushom Grove College,* Manchester, England. He was licensed to preach by the Gadly Church, Aburdon, Wales, in 1867 and ordained by the same church at Oldham, England, August 25, 1875. He was married at Bacup, England, December 28, 1876, to Betsy Duckworth by Dr. Bury. Three children of this marriage survived their parents: Dr. J. H. Richards, New York; Arthur Richards, Glenolden, Pennsylvania; and Mrs. E. M. Louden. These three children inherited the noble character of their parents. "At the time of his father's death Dr. Richards was one of the most prominent physicians and surgeons in New York City, his practice being largely among the elite. He was the physician of

*Should this be Brighton Grove?

Theodore Roosevelt and at the time of the death of our great president. He was also professor at Cornell and in charge of the blood tests at Bellevue Hospital. Arthur was a prominent chemist and the daughter dean of the faculty at Bluefield College."

His various pastorates were as follows up to 1916: Oldham, England, 1875-81; Bradford, Canada, 1881-84; Newcastle, Pennsylvania, 1884-91; Plattsburg, New York, 1891-95; White Hall, New York, 1895-1905; Virginia Beach, Virginia, 1905-1916. His last pastorate was at Macedonia Church (Rappahannock Association) and his last postoffice address, Mathews, Virginia. After the death of his first wife in 1906 he was married again July 19, 1915, to Clara Shinault, the Rev. Dr. C. S. Blackwell performing the ceremony. At his death Rev. Marinus James in an article about him said:

"He was perhaps best known in the Old Dominion because of his work at Virginia Beach, where he served twelve years. During this pastorate he erected the present attractive concrete block building and had much to do with bringing the Baptist Encampment to the Beach. Although his rich Welsh brogue and contagious laughter have not been heard for several years at the Encampment there are hundreds of Baptist laymen and preachers from this and other states who remember the congenial old preacher who moved in and out of the Encampment building buttonholing whoever he could make his willing victim for a contribution toward the debt on the church he loved so well. The writer recollects the night at the Encampment when the final collection was taken up. As a special inducement to give, Brother Richards sang one of his rollicking Welsh songs. Alas his voice is hushed on earth, but thank God he sings with the angelic hosts forever."

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## WILLIAM TUPPER WINGFIELD
### 1876–1923

The outstanding work of his ministry was his ten years pastorate of Melrose Church, Roanoke, Virginia, "where he led the church from a membership of 275 to 1350." When he took charge here there was only a very small building on

Fourth Avenue but before his death a new lot had been secured and a Sunday school plant erected. He was moving towards putting up the auditorium when he was taken ill and was constrained to resign; however, his people elected him pastor emeritus, continuing to him a salary of $100 a month, Rev. George Dewey Stevens being chosen as supply pastor. After an illness of some fourteen months he passed away on June 27th. His Melrose people had not waited until his illness or death to show their appreciation. At the end of his sixth year with them he was given a gold watch and his wife a purse of money, while his Sunday school class presented him with six white rosebuds. At his funeral, his friend of many years, Rev. P. H. Chelf, conducted the service, paying a beautiful tribute to his departed brother; other pastors of the Valley Association assisted; the burial was at "Oakwood," Charlottesville, the Masons being in charge. His other fields of labor were: Gordonsville, 1901-06; Harrisonburg, 1906-10; Franklin Street, Lynchburg, 1910-13.

He was born in Charlottesville, Virginia, September 12th (and named after Dr. K. Boyce Tupper), his parents being Benjamin Franklin Wingfield and Bettie Perley; his brothers and sisters were: Benjamin Franklin, Mary Elizabeth, Katie L., Harry H., Nimrod T. (a preacher), and Edward P. He was a student at Richmond College and at the Southern Baptist Theological Seminary, Louisville, Kentucky. He was baptized by Dr. John B. Turpin, in 1888; licensed by the First Church (Charlottesville), in September and ordained by the High Street Church, December 23, 1900. He was married December 11, 1901, to Miss Bertie Fitch, the officiating preachers being Dr. J. B. Turpin and H. W. Tribble. His wife survived him and a son and a daughter, Christine and W. T., Jr.

In a tribute to him Rev. Dr. H. J. Goodwin said: "I suppose I knew him more intimately than any other minister in the State and never did I know a truer, purer, nobler man. Of splendid intellect, highly cultivated, richly furnished, his chief strength, his noblest distinction was of the heart. He was candid, frank, sincere and intensely conscientious. His soul was full of sympathy with every noble cause. . . . In

all the churches which he served he did a constructive work and his ministry was rich in results for the Master. . . . He was modest and unassuming—moderately estimating his own abilities and justly appreciating the merits of others. By nature his piety was more of an action than a feeling, more of a principle than a passion, quiet, fervent, steady."

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## ALEXANDER MILLAR

### 1864–1923

He was born in London, Canada, August 29th, his parents being Matthew Millar and Mary Colquohoun. They were of Scotch descent. They came to Virginia in 1870 and engaged in the lumber business in Pittsylvania County. The subject of this sketch was educated in the Chatham public schools, Virginia Polytechnic Institute, McMaster University, Toronto, Canada, with one year at the Southern Baptist Theological Seminary, Louisville. On April 26, 1901, he was ordained at Bethlehem Church, Bedford County. He was pastor of Bethlehem Church and in 1901 organized Mentow Church (Strawberry Association) with 13 members; in 1934 this church reported 152 members; while here, under the State Mission Board, he preached at Rustburg and Newton. After several years as pastor of the Madison Heights Church (near Lynchburg) he moved to Georgia and then to North Carolina having pastorates in these states. From North Carolina he returned to Virginia becoming pastor of the church at Stuart, Blue Ridge Association. Upon going to Stuart there was a debt of $13,000 on the meeting-house, but in a year all of this obligation save about $300 had been paid. "During the twenty-five years or more of his ministry he organized nine Baptist churches, all of which at the time of his death are in flourishing condition and thousands have been added to the Christian army through his labors as an evangelist." In resolutions, the Seaboard Church, where he was pastor five years, when away from Virginia, expressed their appreication of him and also for the gracious refinement, Christian character and faithful service of his wife. (He was married to Miss Malonia Wade Hudson of Culpeper County, Virginia.)

While upon a visit in the home of Mr. and Mrs. H. L. Kinzer (two miles east of Bedford) he was taken ill with pneumonia and in a few days on May 12th passed away. The funeral, on Sunday afternoon, in the Methodist Church, Bedford (since the Baptist church was undergoing repairs), was conducted by Rev. Dr. Hugh C. Smith. Remarks were also made by Hon. J. M. Hooker, congressman from the Fifth District and Mr. J. L. Reynolds, superintendent of schools of Patrick County, both officers in Mr. Millar's church at Stuart. Eighteen members from this church, men and women, drove one hundred miles, through rain and mud, to be at the funeral and to do honor and reverence to their pastor. The burial was in Oakwood Cemetery, Bedford. The following Sunday night a memorial service was held at the Stuart Church, when Rev. M. F. Sanford, state evangelist, Rev. J. B. Douglas, pastor of the Methodist church and Mr. J. F. Reynolds, superintendent of the Sunday school, spoke. On his tombstone are these words: "He builded churches and served others, always."

Mr. Millar was survived by his son, Mr. Hudson Millar of New York, and by his wife.

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## THOMAS JEFFERSON NETTLES
### 1848–1923

He was born in Nansemond County, Virginia, and died in the City of Richmond. He was pastor all of his life in Virginia, and most of this time was spent in Chesterfield County. He was located in this county about thirty-five years and ministered to Second Branch, Gill Grove and Salem churches.

He was one of those quiet, gentle, retiring men whom you have to know to appreciate. The folk in Chesterfield esteemed and loved him devotedly. In the last few years of his life, after the death of his wife he moved to Richmond and united with the Tabernacle Baptist Church. I was his pastor during that period, and we learned to love him even as the people of Chesterfield. He became a devoted church member and regularly attended every service. He was not strong

enough to preach, though sometimes he made short talks. He was a man of fine intelligence, clear thinking and a loyal student of the Word. He died in February, and was buried in Chesterfield County.

R. Aubrey Williams

He was ordained at Clay Street Baptist Church, Richmond, June 23, 1878, Rev. S. C. Clopton being pastor of the church. He was married n July, 1884, to Miss Mollie Belcher, of Chesterfield. Besides the churches named he was pastor of these churches: Branch's, Mt. Hope, Enon, Providence. In his earlier ministry he worked with the State Mission Board, his "field" being "Chesterfield." His longest pastorate was with "Salem"; it ran from 1889 to 1904. All of the churches named in this sketch were in the Middle District Association. He was a student at Richmond College.

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## THOMAS ROWSON MORRIS

### 1850–1923

He was born in England, November 6th, at Worthin Church, near Leigh Hall, County of Salop (Shropshire). In a sketch of his life in the General Association "Minutes" Rev. P. H. Chelf wrote:

"He was the son of Thomas and Margaret Rowson Morris, of Wales. When he was about thirty-three years of age, he came to the United States, first locating in the City of Pittsburgh, Pennsylvania, later going to Birmingham, Alabama, and from there to Pocahontas, Virginia. At this time he began his activities for the Baptist faith. The church at Pocahontas was under the pastoral care of that prince of church builders, Rev. M. A. Wilson. With the pastor of that needy field Mr. Morris worked as a layman and the Sunday school helper with great earnestness and success. Soon feeling that he was called to preach, he gave up what promised to be a successful career as foreman of a great coal company, with a certain and sufficient income, for the trials, uncertainties and privations of a missionary preacher; but he did it gladly and found peace and happiness. Upon the call of

the Pocahontas Baptist Church, he was, on the thirtieth day of September, 1886, ordained. . . . His first pastorate was the Pearisburg field in Giles County, Virginia. Afterwards he served pastorates at Hinton, West Virginia; Buchanan, Virginia; Vinton, Virginia; Madison Heights, Virginia; Princeton, West Virginia; Rocky Mount, Virginia; Cambria, Virginia; and finally back at Buchanan, Virginia, where ill health compelled him early in 1923 to give up his work. . . . Those of us who knew Brother Morris will cherish him as one of God's noblemen, a man of keen intellect, unwavering faith, deep knowledge of God's Word, love for divine truth, a burning passion for souls, and withal a simple, straightforward preacher of the Word. His funeral was conducted from the Buchanan Baptist Church on December 11, 1923, in the presence of a great congregation of sorrowing and loving friends, the services being in charge of the pastor, and the sermon being preached by the Rev. P. H. Chelf."

As a young man, he was a farmer, then he became a miner. While engaged in mining in Lancastershire, he met Miss Isabella Wyatt, a near relative of Dr. Chivers, who later became his wife. He came to this country with his family "to visit some old friends and to look around" but the visit became a residence that covered the rest of his life. It was not long before he rose to the position of "boss" of a great mine. He went to Pocahontas to help repair the mines there after a terrible explosion. From this time on he was closely associated with the Baptist cause in West Virginia and Southwest Virginia. Here he was licensed to preach and in 1885 was ordained.

He took up missionary and colportage work under the Sunday School and Bible Board, preaching his first sermon at Bramwell, W. Va.; soon he was able to organize a church at Bramwell and another at Bethel; next, he became a missionary under the State Mission Board, laboring for six years in Mercer County, West Virginia, and in Bland County, Virginia, baptizing in this period some three hundred persons. While he was at Buchanan, the Eagle Rock Church was organized in 1898, and he was the pastor. On May 24, 1920, his wife passed away, just a few weeks before they had rounded out forty-six years of married life. As a young girl

in England, she gave her heart to God under the preaching of Henry Morehouse, the converted thief, who changed Moody's idea of God by preaching seven sermons on John 3:16. She was the mother of ten children, six girls and four boys. She and her husband, in order to keep out of debt, even when his salary was only $300 a year, practiced a rigid economy; she would make over the clothes of the older children for the younger ones. In every field that her husband served she was popular, "by strictly attending to her own business." None of her children were present when she passed away; her death was sudden; she went to sleep and woke up in heaven.

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## JOHN MASON PILCHER
### 1841–1924

He was born July 16th in Richmond, his father being John Alsop Pilcher and his mother Elizabeth Ann Parsons. He attended during the week the English and Classical School of Mr. L. S. Squires and on Sunday the Grace Street Baptist Sunday School. He was a student at Richmond College when the Civil War broke out. After this war was over he went into the coal business with Mr. Benjamin Cottrell, his brother-in-law. When he could no longer resist the call to preach in 1870 he gave up his business and later became pastor of the Covington and Healing Springs churches; here he remained some nine years.

In this period he organized six churches and built seven meeting-houses. December 1, 1880, he became secretary of the Sunday School and Bible Board of the Baptist General Association of Virginia. To this important work he gave twenty-eight years. A book might be written about this valuable service, suffice it to say that for this missionary effort in these years the denomination increased its budget from about $19,000 to $150,000.

He was ordained at the Sidney Baptist Church (afterwards the West Main and now the Grove Avenue Church), in 1870, the presbytery being J. B. Jeter, J. L. Burrows, J. R. Garlick and J. M. Butler. His wife was Miss Mary Lucy DuVal,

daughter of Edwin J. and Rhoda T. DuVal. His brothers and sisters were: Samuel Frederick, Margaret E., Sally Ann, Rebecca J., William S., Mary Bell, Anthea Parsons, Lucy Chamberlayne. If his father's family had many children his own had more, an even twelve, the following surviving him: Jno. A. Pilcher, Mrs. M. P. Bradshaw, Dr. Wm. Pilcher, Mrs. G. Gibson Worsham, Fred Pilcher, Stanton Pilcher, Dr. Lewis D. Pilcher, Mrs. George C. Pyne, Miss Ethel Pilcher.

Dr. Pilcher had many positions of trust and honor among his brethren such as president of the General Association of Virginia, president of the Virginia Baptist Historical Society, vice-president of the Southern Baptist Convention, trustee of the University of Richmond, moderator of the Portsmouth and Petersburg associations, degree of D. D. from Richmond College.

He was interested in Baptist history and collected files of district associations and other valuable documents. That he kept up his knowledge and friendship for the classics through the years was the more remarkable as for so long business matters demanded so much of his time. His large family circle, while he lived in Petersburg, was a spot where cheerfulness reigned and where a generous hospitality was extended to the brotherhood. His death came Saturday, October 18th; the funeral was at the First Church (Petersburg) and his body was laid to rest beside that of his wife, who had passed away years before, in Blandford Cemetery.

In two articles to the *Religious Herald* Dr. Pilcher wrote concerning two families which had not a little to do with his happiness and success in the Healing Springs Valley: "The Paynes and Mustoes lived on adjoining farms and were near relatives. They gave tone to all that valley. I must say here that the population was the purest morally that has existed in the range of my observation. I have been regarded as a strict disciplinarian, too strict some have thought, but during my pastorate of nine years there was only one case of discipline in the church.

"When I went to look at the pastoral field of Covington and Healing Springs churches I was the guest of the Payne family in the Falling Spring Valley. The mother, a widow,

was an extraordinary, an earnest Christian, an intelligent Baptist. Her character was so impressive to her family that all of them, seven sons and six daughters were like her in character and intelligence. . . . When I left Covington in 1880 I was succeeded by William Francis Harris, a native of New Kent. . . . He and Miss Mary Payne were married December 21, 1882." (This Miss Payne was the first person Dr. Pilcher baptized.)

Of the second generation of the Payne family Wm. G., married Miss Fulvia Spiller of Botetourt and the children of this marriage were Mrs. D. H. Drum, Mrs. J. B. Garnett, Grattan Payne, Mrs. O. D. Middleton, Mrs. T. A. Newby, George Harrison Payne, and Daniel Deering Payne.

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## J. J. WHITE
### 1838(?)–1924

In the death of Rev. J. J. White, of Kents Store, Virginia, which occurred December 25th, there passed away, in his eighty-seventh year, one of the oldest Baptist preachers in the State. He served well and long in the Master's cause; and he died loved and respected by all who knew him. On account of advanced age and of increasing infirmities, he retired from pastoral duties about twelve years ago, but he did not remain in a state of religious inactivity. For supply work and for funeral service he was often in demand, and was never known to decline to go where his physical health permitted him to respond. At one time it was said of him that he conducted more funerals and married more couples than any other preacher in Fluvanna County.

During Brother White's pastoral career, he faithfully served the following churches: Beaver Dam, Bybees Road, Beulah, Antioch, Oak Grove and Prospect. Beaver Dam, which he guided more than thirty years, was his longest pastorate; while Antioch, next in length of service, was under his directing care twenty years. He was twice pastor or Bybees Road.

Our beloved brother was, in a number of ways and in a number of things, a man of superior qualities of heart

and mind. He was signally possessed of profound piety and of deep spirituality, which were as conspicuous in the family circle as in the pulpit. His excelling trait, the trait most quickly observed by the most of people, was the rare grace of humility, which was prominent in both his private and public life. He was pleased to see other men honored and crowned with preferments, but he desired the humblest seat in the synagogue. He was a great student of the Bible and a man mighty in public prayer. He made the Word of God his only counsel in a wonderful way, and on its doctrines and promises he built his hopes and founded his faith. . . .

T. A. Hall

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## JOHN ROBERT DANIEL
### 1855–1924

In his college days and earlier ministry he was of portly build, below average height, of florid complexion and genial, pleasant face. He was a Virginia pastor all his active years, a Virginian by birth. His early education was in Salem High School. After his Richmond College (1883-85) and Seminary (Louisville 1885-87) days four pastorates each of worthy length made up his ministerial service. He was ordained at Bunckingham Court House Church in 1887 and this county gave him his bride, Miss Florence Lillian Hall (daughter of Thomas Sanderson Hall and Emma Hudgins Hall). He took up his residence at Scottsville, Albermarle County, the other churches of this field being Arvonia, Mt. Tabor and Buckingham Court House. Here he lived for seventeen years, his second pastorate being made up of these churches: Scottsville, Hardware, Sharon, Mt. Ayre, Fluvanna and Antioch. In 1905 he heard a transmontane call and moved to the Shenandoah Valley to these churches: Front Royal, Riverton and Happy Creek. His last charge was in Prince George County, Shiloh and Oakland. After this he retired from active service and returned to Scottsville, where he spent the remainder of his days and where he fell asleep. Here his funeral, conducted by Dr. L. H. Walton, took place, and here his body found its last resting place. His wife and

two children, Robert Norman, dean of Furman University, and Miss Ruth, survived him. He was born in Roanoke County, and was converted at Fort Lewis Church under the ministry of Rev. W. J. Shipman.

Prof. Robert Norman Daniel writes concerning his father as follows:

"He did a good deal of preaching, especially evangelistic preaching, while a college and seminary student, holding meetings in Cumberland and Buckingham counties as a result of which two churches, Mount Tabor and Buckingham Court House, were organized.

"My mother tells me that Mount Tabor Church grew out of a meeting which he held in a bush arbor. A Sunday school had been conducted at the place for some time. She tells me also that the meeting out of which the Buckingham Court House Church grew stirred the community to such an extent that the three saloons in the village were closed and there have been no saloons there since. Her account of this meeting indicates that there was something decidedly dramatic about it. For a period of several days my father preached without apparent results. He got up early one morning and walked in the old Boatwright family burying ground. There he found the tombstone of a Mr. Lane, who before his death had requested that the inscription on his tombstone should be, 'Prepare to meet thy God.' My father was deeply impressed. He prepared the sermon in the interval before the morning service, and at the service made an appeal in which he referred to the good people who had lived and died in the community, calling upon his hearers to follow in their footsteps. There were thirty conversions that morning. During the meeting the three saloon keepers professed conversion.

"In connection with evangelistic preaching, I remember distinctly that Fluvanna church of which my father was pastor for many years, after calling in other preachers to help him in the meetings gave him to understand that they preferred that he should do the preaching. If I remember correctly, they did not call in another man during the remainder of his pastorate.

"While my father was effective as an evangelistic preacher, my own judgment is that his best work was done from

Sunday to Sunday in the regular services. I remember that he spent much time in his study carefully working out his sermons. His method was distinctly homiletic and the content of his messages was deeply spiritual. . . .

"He was pastor of the Scottsville Church for approximately twenty years. . . . For a number of years while at Scottsville he was pastor of the Mount Ayre Church. He was at Carson from 1913 to 1922, when he moved back to Scottsville to spend his last days near the people to whom his best years had been given. He soon found an opportunity for Christian service with a group of people who were holding a Sunday school in a schoolhouse near his home. In this schoolhouse he held two meetings, both of which were successful. In one of them a man over eighty years of age was converted. This old man, now in the nineties, is still living.

"He also supplied a number of times in the Scottsville Church. His last sermon was preached in this church on the first Sunday in December, 1923. Just after his death a friend told me that after hearing him preach on the first Sunday in December she went to her home and made this remark: 'Well, Mr. Daniel will not be here much longer—he is already in Heaven.' On the afternoon of January 4, 1924, he drove to Scottsville to make the final payment of his subscription to the Seventy-five Million Campaign. Some of the church people had planned to ask him to preach on the first Sunday, but one or two of them, noting on this afternoon that he was very feeble, decided that it would not be right to ask him to make the effort. The next morning he collapsed in the yard a few feet from the house and died almost immediately. He was buried in the cemetery of the Scottsville Church, almost directly back of the pulpit."

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## JOHN THOMAS KINCANNON
### 1837–1924

He was the only child of Francis and Martha Kincannon and was born in Smyth County, near Marion, Virginia. He was baptized in the South Fork of the Holston River. He attended three colleges, Emory and Henry, Alleghany, and

Richmond. At the last of these he was a member of the Mu Sigma Rho Literary Society and on its arena he and such men as C. V. Meredith, L. R. Steel, E. Carrington Cabell, J. W. Wildman and Sam B. Witt held high debate. (Years later he was a trustee of Richmond College.) He was ordained to preach in 1865 at Saint Clair's Bottom Church.

His first pastorate was what is now the First Church, Bristol (then known as Goodson). These were among the twenty-seven pastorates he had: Bedford, Virginia; Blountville, Johnson City, Eley, Bluff City, Tennessee; Timber Ridge, Glade Creek, Marion and Wytheville, Virginia. He said that he never sought a pastorate, directly or indirectly and that he never was without one. On April 23, 1862, he was married to Miss Emma Cole (daughter of Sampson and Asenath Cole) the Rev. Wm. Huff officiating. Of his preaching and personal appearance, Dr. L. R. Thornhill wrote: "Dr. Kincannon was a devout student of God's word and what he gathered by diligent study he was willing to preach under all conditions and to any assembly of hearers. He was by no means averse to discussion but was ready to state his views and in a spirit of fairness to weigh the arguments of any who might oppose him. His pulpit work was characterized by intense earnestness as though he regarded the preaching of the gospel as one of the most momentous errands of man to his fellows. His bearing was one of dignified seriousness. In his later years, wearing a long flowing white beard, and serious of air, he commanded respect whereever he appeared in public. He was a Baptist, and knowing the why and wherefore of that position he was ready to set forth his views, fearlessly on any suitable occasion."

His children were Rev. Charles T. Kincannon; Theodore, of Trevillian, Virginia; John G., of San Francisco, California; Mrs. Albert A. Stone, of Roanoke, Virginia; Mrs. Stephen Williams, Washington, D. C.; Miss May of Bedford, Virginia. His funeral took place at Bristol, Virginia, being conducted by Rev. John L. Rosser, who spoke on this text, a favorite one with Dr. Kincannon: "I am now ready to be offered and the time of my departure is at hand. I have fought a good fight I have finished my course, I have kept

the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge shall give to me at that day and not to me only but unto all them that love his appearing."

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## CHARLES MANLY
### 1837–1924

For practically a century the Manly family has been famous among Southern Baptists for piety and scholarship. Basil Manly, Sr., besides his work as a pastor was for eighteen years president of the state university of Alabama. Two of his sons were pastors and leaders among Virginia Baptists. In the "Fourth Series, Virginia Baptist Ministers," there is a sketch of one of these sons, Basil Manly, Jr.; the present article is about the other son, Charles Manly.

Beyond the borders of Virginia his service as pastor and educator was as follows: Pastor, Tuscaloosa, Alabama, 1859-71; vice-president, Alabama Central College, 1862-71; president, Union University and pastor, Murfreesboro, Tennessee, 1871-73; president, Furman University, Greenville, South Carolina, 1881-97; pastor, Belton, South Carolina, 1882-98; Brushy Creek and Rocky Creek, South Carolina, 1882-86; pastor, Seneca, South Carolina, 1886-98; pastor, Lexington, Missouri, 1898-1903. He was present at the Southern Baptist Convention in Richmond in 1859. Dr. Lansing Burrows in 1919 wrote: "Charles Manly and I are the only living souls that saw that great Convention of Southern Baptists in 1859 and felt the suppressed thrill of excitement of the election of a president; that long line of brethren that walked two and two from the Second Church down Broad Street, with minds made up to elect Dr. Howell again, and they did and I am remembering with what grace and dignity 'he drew out a paper from his breast pocket and read his thankful appreciation, but declined the honor.' Richard Fuller was elected."

His two Virginia pastorates were Staunton and Lexington. At Staunton he succeeded George Boardman Taylor, who went as missionary to Italy in 1873. Dr. Manly and his family reached Staunton at three o'clock in the morning but they

were met by one of the deacons and Dr. Barnas Sears; these men divided the new-comers between themselves and so the group was entertained until their permanent quarters were found.

During this pastorate the church celebrated its twenty-fifth anniversary. Soon after Dr. Manly's going to Staunton the Sunday School and Bible Board of Virginia Baptists was moved to this town, Dr. Manly becoming its president and having as members of the Board these members of the Staunton Church: W. H. Peyton, W. O. Thomas, R. Summerson, C. F. Fry, Lewis Peaco, G. Morgan Shott, S. M. Wilkes, James Borden, M. W. Harmon, W. D. Candler, J. B. Hoge, J. W. Todd. This pastorate was from 1873 to 1890. Dr. Manly won for himself, in the hearts of Staunton and Virginia Baptists, an honored and abiding place. At least one Staunton family remarkable for its numerous sons, having named one of their boys "Taylor" called a later arrival "Manly."

When Dr. Manly was sixty-six years old he was called to the Baptist Church in Lexington, Virginia. The wisdom of this call was evident in advance. He combined in high degree the enthusiasm of youth and the experience that comes with many years. He was vigorous in body and mind. Lexington is doubly a college town and its memories and monuments of Lee and Jackson are almost sacred. He was a good preacher, peculiarly acceptable to thoughtful people; he was a wonderful pastor; for his urbanity, nay for his genial nature and loving heart he was famous; his convictions and courage as to truth and principles were like adamant. He accepted this call and for some eleven years, more than met the high expectations as to his work. One of his ambitions for this pastorate was the building of a church house worthy of our denomination and of Lexington. It was not his fault that this hope was not realized under his eyes and hands. Now the Manly Memorial Baptist Church of Lexington is the answer to his prayers and tears and a monument to him.

Concerning his tenth anniversary he wrote: "Ten years ago on the first Sunday in March I began my pastorate in Lexington and on last Sunday I called attention to this fact and preached in the morning from Heb. 11:39-40 seeking to

impress on our people the demand for courageous and progressive faith on our part in order to bring to perfection the labors and sacrifices of those who had preceded us. In the evening I repeated, as nearly as possible from brief notes that had been preserved, the sermon preached March 1, 1903, from 2 Cor. 3:2 striving to show how Christians and churches must be epistles of Christ, known and read of all men. . . . During my pastorate each of the other churches in town has changed its pastor several times; successive classes of young men have entered and passed from our institutions of learning; changes in families throughout the community have occurred, with many of which, for various reasons, I have had special relations; and in our own congregation particularly I have striven to share in all their work and joys and sorrows, so that I felt that I had a right to summon my people to renewed diligence in the service of our Lord. . . . As to pastors in more than seventy years there have been among others, C. Tyree, J. N. Brown, A. J. Huntington, S. P. Huff, J. William Jones, A. C. Barron, G. B. Eager, J. L. Carroll, J. B. Taylor, B. H. DeMent, T. A, Johnson, and T A. Hall of whom four remain until now. . . . "

During his pastorate in Lexington Dr. Manly celebrated the fiftieth anniversary of his ordination. It was his plan Sunday morning, when the contributions were to go to Ministerial Education, to refer with gratitude to his ordination a half-century before; just as he was starting to Sunday school a telegram was handed to him which read as follows: "Tuscaloosa, Alabama. Congratulations on fifty years efficient and faithful ministry; earnest wishes for many more years of usefulness; small package coming." The small package contained a number of handsome souvenir spoons from people or the children of people to whom he had ministered.

Upon Dr. Manly's death in 1924 a most remarkable memorial service to him was held in the Lexington Church on Sunday evening. Though the rain was pouring down the auditorium was well filled. Dr. E. B. Jackson, the pastor, in writing about the service said: "Both the great schools were represented on the programme. . . . It was the third occasion in which non-denominational meetings had been held in Lexington in honor of this dear man of God. General Nicholls,

superintendent of the Virginia Military Institute, once remarked to the writer that no man in a half-century had made such an impression on the community. Dr. Howe, head of the department of Chemistry at Washington and Lee spoke of him as a friend. . . . Mr. Kennedy, editor of one of our papers, spoke of him as a citizen. . . . Colonel Pendleton, professor in Virginia Military Institute, touched upon the lovable character of Dr. Manly and declared that . . . in almost every home of Lexington the expression was common, 'I just love Dr. Manly.' . . . Dr. Riley, head of the department of History in Washington and Lee . . . felt that of all the great men Lexington had ever known—Lee and Jackson included—none had excelled Dr. Manly in character. He thought there was a striking similarity between General Lee and Dr. Manly and that if they had been living here at the same time they would have been close friends. Both were pure in speech, both had great faith in God, both loved humanity passionately, both had an interest in little children. He emphasized the fact that Dr. Manly was always busy and his key-word was service and he himself had been won by his spirit, his beautiful, well seasoned. mellow sermons."

Two postal cards from his pen set forth the spirit of this man; one was to a lad, in whose home he had been, urging him to accept Christ as his Saviour; the other, to Rev. L. Peyton Little, who had asked Dr. Manly for facts in his life, ran thus: " . . . My life has been along such quiet lines that I can scarcely hope to furnish you such material as I suppose you wish; but I shall keep your request before me, and if I can recall what seems suitable, I will give it to you after I return home to Chicago."

Dr. Manly was the son of Dr. Basil Manly and Sarah Murray Rudulph. He received his A. B. and M. A. degrees from the University of Alabama and graduated at Princeton Theological Seminary. The honorary degree of "D. D." was given him by William Jewell College. He married Mary Esther Helen Matthews of Cuba Station, Alabama, November 16, 1864. The children of this marriage were: John Matthews Manly, Helen Manly, Mary Manly, Sarah Rudulph Manly, Anne Manly, Isabel Manly, Charles Matthews Manly, Linda Peyton Manly, Basil Maxwell Manly; all lived to

grow up, the first break in the circle being in the passing of Miss Mary, on Tuesday, March 29, 1910, in Lexington; she was lovely and greatly beloved. Dr. Manly passed away May 1st at Gaffney, South Carolina, and his body was laid to rest in Greenville, South Carolina.

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## HENRY LEWIS NICHOLAS
### 1887–1924

His death was almost tragic. After a short but painful illness he died in a hospital in Louisville, Kentucky. It was thought that this fatal illness was brought on by reason of the intensity with which he had labored in several meetings while he was in the Seminary. From his sick bed he sent word to three young men in the city that he was praying for them, and that he hoped to live to see them Christians. All three of them at his funeral accepted Christ. In these Seminary days he was pastor of the Franklin Street Church, where he was doing " a monumental work" when the end came. For months continuously he had been engaged in evangelistic campaigns in Louisville and the region round about. During his illness, the Seminary students and faculty ministered to him in every way possible, and upon his death memorial services were held in Norton Hall, when Dr. Sampey, Dr. Mullins, Pastors Orrell and S. S. Hill, Professor Gates and Brother Brame took part. Another service was held in Richmond and the burial was in Oakwood Cemetery.

He organized the Oakwood Avenue Church, Richmond, and under his leadership its membership grew from forty-five to over 300. He also with his people built their handsome meeting house on Chimborazo Boulevard. In a letter to the *Herald* he said: "The people of Oakwood Avenue believe that preachers and their families have to eat as well as other people, and to this end, they keep our pantry well supplied with home canned fruits and vegetables. In addition to these, moreover, there is a seasonable stream of fresh vegetables coming in from gardens of the neighborhood, and every once in a while someone will bring in a bowl of good ice cream, a pan of hot rolls, a palatable pie, some fresh eggs or a jar of home-made preserves, jam or jelly."

Part of the time he was pastor of this church, he was a student at the University of Richmond, and in his days at the Chatham Training School he served the Mill Creek Church. In the month of his graduation at "Richmond" at Chatham Miss Mamie Petty became his wife. She and three little girls Mary Pryor, Julia May, and Marion Mason, survive him. He was born May 24th in Amherst County and his death took place October 30th. He spent his early life in Madison Heights and the City of Lynchburg. From childhood he was of a serious turn of mind and showed evidences of deep thought. At seventeen he was converted and united with the Madison Heights Baptist Church during the pastorate of Rev. T. R. Morris. In 1919, the church undertook the erection of an expensive building which was completed during his ministry.

For some months, Brother Nicholas had complained of a disorder, which became so acute on October 12th, while preaching in his Franklin Street Church, that he swooned in his pulpit, and was carried to St. Joseph's Infirmary for an operation which proved ineffective. He died Friday, October 31st. His last sermon was preached on "Heaven."

(This sketch, abbreviated, is by A. I. Caudle.)

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## ABBIE THORNTON LYNN

1840–1924

He was born at "Springdale," Prince William County, July 30th, his parents, Judge Seymour Lynn and Lucinda Lynn, being second cousins. His father was for many years presiding justice of the Prince William County Court. His brothers and sisters were: Frederick, Marshall, Bennie, Virginia, Sophia, and James Shirley. Judge Lynn's wife dying when his children were young, he married Miss Luckett who made his children a good mother.

His work as pastor was chiefly in the Potomac Association, where he served Hull's Chapel (later known as Hull's Memorial), 1896 to 1912, and Bell Air, Ramoth, Mt. Carmel, Ebenezer, Dumfries, Quantico, Mt. Ararat, Remington. During part of this period he was under the State Mission Board at Bethel Church.

The original head of this line was: John Lynn, who came from Scotland and located in Prince William County. After he was married, Abbie went back to the old home in Prince William; then to Occoquan and later to Alexandria, engaging in various lines of business. When about forty-five years old he was converted and felt called to preach. He was ordained in Stafford County in 1886, and spent the remainder of his life in building up the churches in that and the surrounding counties which had become so devastated by the War. He organized and built several flourishing churches and assisted prominent ministers in revivals, in which work he was most successful; but he seemed especially fitted for the main work of his life, that of building up old and organizing new churches. He had many hardships in connection with his work; frequently riding horseback twenty-five or thirty miles in all kinds of weather.

He continued his arduous work until the infirmities of age and failing eyesight caused him to retire. He then went with his family to Richmond, Virginia, and after a long invalidism, passed to his reward in August, being eighty-four years old. He was buried in Riverview, Richmond, Virginia.

His wife through his service as a minister of the gospel was his faithful helper, and when his days of infirmity came on her tender care was still with him. She and these children survived him: Mrs. F. B. Cliff, Mrs. T. A. Marston, Misses Attie L. and Eunice Lynn and Mr. M. R. Lynn. He was a continuous subscriber to the *Religious Herald* for fifty-two years.

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## ALPHONSO EWART WELCH
### 1897–1924

He first saw the light April 17th, in Bedford County, so famous as the birthplace of Baptist preachers. His father's home was seven miles from where Dr. Wm. E. Hatcher was born and four miles from the J. B. Jeter home. In this region, to the west are the Peaks of Otter, four thousand feet high, and to the southeast billowing hills reaching as far as the eye can see; these mountains point to God, these level

lands to service. He struggled hard to secure his education; worked, borrowed, stinted until he gained his B. A. degree from Richmond College; his M. A. from the University of Pennsylvania and his B. D. from Crozer Theological Seminary. "He is counted among the worthy number who have triumphed over the serious difficulty of limited means."

He early committed himself in the Student Volunteer Movement and Miss Helene Austin Morris to whom he was married September 21, 1921 (he had graduated at "Richmond" in June of the same year) was also a Student Volunteer; she also took a degree at Crozer. He was ordained September 14, 1921. The Foreign Mission Board (S. B. Convention) appointed these consecrated young people to work in Mexico, to which land they were to have gone in August, 1923, but Mrs. Welch's poor health delayed their departure. It is said that his hope to be a missionary was born in his heart when he was fourteen years old; in all his years of struggle this hope never died. When he learned that his going to Mexico was indefinitely postponed he decided to take up work in the home land and was considering a call to the Boone's Mill field in his own association (Strawberry) when his end came March 27th.

His wife, father and mother, three sisters, and four brothers, survive him. One of these brothers, Rev. R. P. Welch, is now a pastor in the Appomattox Association.

His parents, Clifton B. and Agnes Toms Welch are living in Bedford, Virginia. His seven brothers and sisters are: J. W., G. B., Mrs. J. B. Karnes, Mrs. J. E. Johnson of Bedford, Mrs. J. W. Forbes of Phoenix, F. B. Welch of Franklin, and Rev R. P. Welch of Darlington Heights. His wife's parents are Benjamin Wesley and Louella Harvey Harris; she attended "Westhampton" and since her husband's death has been teaching English and French in the Appomattox High School.

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## BEVERLY LACY HOGE

### 1863–1924

He began his life work a lawyer, but presently became a preacher. Nor was his conversion early in life, or at least his baptism. He was thirty years of age when he was baptized

by Dr. Len G. Broughton at Calvary Church, Roanoke, Virginia; five years later the same church ordained him. When he had been preaching eight years he wrote: "Just eight years ago, I gave up the practice of law in Virginia, and entered the ministry. These have been the best years of my life. The Lord has greatly blessed me. More than 2,000 have been buried with Christ in baptism as the result of my ministry, and five have gone out to preach the gospel of Jesus Christ."

It is valuable to see ourselves as others see us, so the following is interesting: "Will you give space in your paper for a Presbyterian to say a few words about Dr. B. Lacy Hoge, the pastor of the Central Baptist Tabernacle of Waycross, Georgia? In our travels we go to many different churches. We have heard the best preachers of all denominations in several states, and in our humble judgment, Dr. B. Lacy Hoge is one of the greatest preachers we have ever heard. He ranks with such preachers as Dr. G. Campbell Morgan. It was our privilege to often hear that great Presbyterian preacher of Richmond, Virginia, Dr. Moses D. Hoge, and we place Dr. B. Lacy Hoge in the same class with his distinguished kinsman.

"We heard him preach on the ordinances of the church. When the subject was announced we were sorry we went to his church, but now we are glad we did so. He began by saying, 'I have nothing unkind to say about those who differ with me, I give them credit for being honest and sincere and ask them to give me credit for the same. I cannot say you are right, for both of us cannot be right and differ so widely.' He then began the greatest discussion of baptism and the Lord's Supper we have ever heard. He gave us a new vision of the meaning of these ordinances. We have since examined the Bible on these questions and are sure his arguments cannot be answered. We still claim that sprinkling will do, but must admit that it is only a substitute.

"We were at his church last Sunday and he baptized six. Everytime we go to his church someone joins and is baptized. He preaches to great crowds and people of all denominations attend his church."

His first pastorate was at Selma, North Carolina (1898); next came Concord, North Carolina (1898-1901); then East Macon, Georgia (1901-03); then Jackson, Georgia (1903-07); then Onancock, Virginia (1907-08); and then First Church, Charleston, South Carolina (1908-11). "The work in Charleston was most difficult but the pastor was not discouraged and God greatly blessed his labor." His work at Immanuel, Richmond, began in 1911. At that time is was said that Mr. Hoge's "methods are both intensive and constructive" and that "he believes implicitly in the unseen hand." From Richmond he moved to Norfolk becoming pastor of the Spurgeon Memorial Church. Upon the eighteenth anniversay of his ministry, writing from that city he said, that in this period 4,382 had made profession of faith under his preaching, and ten had entered the ministry.

His next charge was at the Central Tabernacle, Waycross, Georgia; Waycross was then a town of 20,000 inhabitants and this church had a membership of 800. While he was here, someone spoke of him as "a born evangelist." His next and last field was Beckley, West Virginia. Soon after his arrival here, the church purchased a lovely parsonage at a cost of $15,000.

He was the son of James Fulton Hoge, a lawyer of Montgomery County, and Eliza Johnson, daughter of Hon. Andrew Johnson, of Giles County, Virginia, and was born in Blacksburg, Virginia, April 8th. His brothers and sisters were: Annie, Robert H., Joseph, George, James, and Nellie. He was married at Cambria, Virginia, on May 19, 1887, to Miss Nettie Hatcher, daughter of Robert E. Hatcher, and his wife, who was Miss Deyerle. He died September 12th being survived by his wife and these children: James F. Hoge, Greensboro, North Carolina; Mrs. George D. Vick, Selma, North Carolina; Robert Hatcher Hoge, Blacksburg, Virginia; and Miss Nettie.

The funeral at ten a. m., Sunday, September 14th, was conducted by Rev. Dr. W. C. Taylor, every pastor, Protestant and Catholic in Beckley being also on the platform. The burial the next day was in Fairview Cemetery.

## WILLIAM ELLIS SHELOR
1848–1924

He was born October 16th and died May 17th. Brother Shelor was pastor of Carroll County field churches for some years. For the past forty-one years he conducted singing schools in various churches and was widely known in Patrick and adjoining counties. His singing classes were the best of the kind to be found. Besides his singing activities he was a minister of the gospel for thirty-five years.

Brother Shelor was a humble man, and was dearly beloved by those who knew him, and it was stated that the largest crowd of people ever known to attend a funeral in this section was present at his funeral service at Meadows of Dan Church, in Patrick County, Virginia.

J. P. McCabe

He was the father of these children: William Randolph, Alexander Green, Ella Viola, James Benton, Mary Lucinda, Charles Ellis, Susan Bertha, P. Davis, Nancy, Henry L., Jessie Judson, Stella Ward, Irma Thusa, Lelia Leola. He was the son of Randolph and Mary Shelor. His wife's maiden name was Sarah Henryetta Brammer; they were married April 25, 1872. He was tall and slender and of pleasing personality.

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## WILLIAM WINDSOR OWENS
1835–1924

He was born November 9th the son of Austin Putman S. Owens and his wife, Jane Anmon Frank of King George County. In 1856 he married Mary Susan Wilkenson. They had seven children: Mary, Ausinetta Anmon, Otis Otho, Juanita, Virginia, Luvenia and Richard S. His wife died in 1905 and only one of the seven children survives—Richard S., of Roanoke, Virginia.

Mr. Owens was a business man for a number of years and always active in church and community life. He and his brother, Richard, were leaders in the organization and the building of the Oakland Baptist Church in King George

County. This church recognized his leadership and Christian devotion and ordained him to the ministry in 1893. He held the following pastorates: Mountain View Baptist Church, King George County which he organized and built; Bethel Baptist Church, Stafford County; Good Hope Baptist Church, Charles County, Maryland. His ministry was largely spent in his native Northern Neck of Virginia where he led in many revival meetings.

He was a Confederate soldier, a man of fine physique and native ability and a good minister of Jesus Christ. He died November 23rd.

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## JOHN LEE TAYLOR
### 1845–1924

He was the eldest son of Daniel Gray Taylor and Martha King Taylor. He was born in Henry County, Virginia, near the Mayo Baptist Church, January 30th. He died May 11th and was buried in the Mayo churchyard. In August, 1858, a meeting was held at Mayo for the purpose of organizing the Blue Ridge Baptist Association. This was followed by a protracted meeting in which John Lee, at the age of thirteen was converted and baptized by his father. As a lad he was rather frail but was active, industrious, exemplary as a young Christian, and showed an aptitude for learning. He attended the neighborhood schools. The War Between the States came on and in 1863 the Southern cause was desperate. All young men of the age of eighteen years were called to the colors. This boy, although not strong, was drafted and sent to the front.

Within a few days he was in one of the battles around Richmond. Under the fire of the enemy's guns his line fell back, but as he had received no instructions in the art of retreating he held his ground, saw a "yankee" hiding behind a tree, charged, captured the man and brought him in, a prisoner of war. Within a few months he was in the battle of Cedar Creek, near Winchester, where, with a large force of Early's Army, he was captured and thrown into the Point Lookout prison. In that prison the discipline was brutal,

food scant and coarse, and as winter came on many were stricken with measles and pneumonia and the dead wagon was never idle. He was stricken, and rapidly grew worse. He felt he could not survive, and arranged farewell messages to his loved ones. All medical attention was discontinued as his case was considered hopeless. In this condition a stranger found him, looked him over and with an oath said, "You may die but you shall not die here." That stranger took charge. the sick man was saved and was soon able to sit propped in a chair.

On being discharged from prison he, with scores of other invalids, was sent by boat as far as Richmond and after a month of painful traveling he reached home on Sunday June 15th weighing ninety-three pounds. As his strength returned his neighbors arranged for a school and invited him to be the teacher. His first venture in this vocation was eminently successful. For several years he taught. Many young men came on horseback from long distances to be in his classes. Possessing a keen intellect, sympathetic insight and capable of warm attachments he was one of the best of teachers, and there are those today who acknowledge their indebtedness to him for their high ideals and for their efficiency.

On February 8, 1866, he was married to Miss Hoxie A. Taylor, a daughter of James Lemuel Taylor, son of James Taylor who was a brother of John Lee's grandfather, Reuben Taylor. James Taylor was one of three brothers engaged in the War of 1812 and who never returned home. It is not known what became of them. Soon after this marriage the happy couple moved to Shelbyville, Tennessee. While there he became a student at the Union University in Murphreesboro that he might further improve himself for the ministry. He preached as he had opportunity.

After four years it was found that not even the salubrious climate of Tennessee could repair the vitality lost in the prison pen of Point Lookout. He returned to Virginia, August 1871, taught school and preached as he found opportunity and at the Mayo Church on Sunday, September 27, 1874, he and his brother, Sam Frank Taylor were ordained. As there was no opening for his work in that part of the association, he

established himself at Floyd Court House. There in the face of appalling difficulties and often opposed by heartless and cruel persecution he began his work. He was soon appointed state missionary to be compensated by what he could raise on the field, but not to exceed one hundred dollars per annum. At the close of the first year's work he had collected seventy-four dollars and sixty cents. Let the interested reader refer to the story of his life, in the library of the University of Richmond, entitled, "John Lee Taylor, Minister and Missionary."

From these gloomy and discouraging beginnings in Floyd he went on for more than forty years, confining his labors to the hills and mountains of the Blue Ridge Association. He baptized about one thousand converts. From among his converts young men arose to become worthy pastors such as Rev. W. S. Leake; Rev. A. J. Ramsey, of California; Rev. J. W. Mitchell, D. D., sometime editor of the *Baptist Banner* of West Virginia and later editor of the *Florida Baptist Witness*. The Blue Ridge Association was organized with nine churches. Mr. Taylor lived to see that number increased to forty. Of these he organized Jacksonville, at Floyd Court House; Mount Olivet; Boone's Mill; Rocky Mount; Ridgeway; Bassett, and Henry. For seven of these he directed the building of their meeting-houses, often going into the woods to help cut the trees that furnished the necessary timber. It was always his task to raise the money and pay the bills, but he never dedicated with a debt. He also built a meeting-house for the Blackberry Church and organized the Peters Creek Church in Rockingham County, North Carolina. He was the leading spirit in establishing Blue Ridge Baptist Mission School in Patrick County.

There were eight of this Taylor family who grew up in the Mayo Church and who became Baptist ministers. Their active ministry aggregates over three hundred years. Daniel G. Taylor was the first. He lived, labored and died on the field. They achieved college honors, became authors, college presidents, but John Lee Taylor, remained among his native hills and gave himself to the destitution of the field he so dearly loved.

His services were always in demand since he was widely known and enjoyed the friendship of all. He was a great soul winner and many of those converted under his ministry now hold prominent positions as laymen, ministers and missionaries in the kingdom of God. His work impressed his brethren throughout the State; he was elected vice-president of the General Association. His heart was in the work of the Blue Ridge Association. It has been said that if Daniel G. Taylor was the father of the Blue Ridge Association then John Lee Taylor was its guardian. For twenty years he served the Association as moderator and twenty-seven as clerk.

(This sketch, abbreviated, is by William Carson Taylor.)

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## OSCAR DEANE LOVING
### 1852–1924

He was born in Fluvanna County, Virginia, his parents being W. H. and Eliza M. Loving; his mother was the daughter of Rev. G. C. Trevillian (of him a sketch will be found in the "Third Series, Virginia Baptists Ministers," page 269). While he was still a boy, his parents and their family moved to Albemarle County. He attended the high schools of Charlottesville where he made good use of his opportunities. Soon he was engaged actively in religious work. When the conviction came upon him that it was his duty to enter the pastorate he became a student at Crozer Theological Seminary, Chester, Pennsylvania. He was ordained in Frederick County, November 24, 1891. He ministered to God's people in Albemarle and Frederick counties and then for some twelve years was pastor in King and Queen county, of Mattaponi, and Lower King and Queen; here he "won for himself the highest esteem of his people, and an abiding place in their affection by his lovable spirit, his faithful and efficient service, and his sterling integrity."

At the close of his work in King and Queen he was called to a field in South Carolina where he remained some five years. Failing health brought him back to Virginia. In

different places near Richmond he spent his closing years, gradually growing weaker by reason of the disease that finally, notwithstanding medical attention, brought his life to a close. He was a man of beautiful modesty. He had a high sense of honor that made him careful in every detail of life; his mind always alert, was clear and active until within a few hours of his death.

His body was laid to rest in Oakwood, Richmond, July 9th. His wife, "whose devotion to the end was beautiful," survived him.

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## WILLIAM EDWARD WRIGHT
### 1861–1924

He was born in King William County, Virginia. He was married to Miss Nettie Moore of Zanesville, Ohio; she died in 1896. In 1899 he was married to Miss Isabelle Price of Downings, Virginia. Of this union five children were born, Elizabeth Gray, Nettie D., Edward, Jr., Helen and Albert. He was a student at Richmond College and Crozer Theological Seminary. He was ordained at the Second Baptist Church, Richmond, Virginia, September 24, 1893. With the exception of his pastorate at Bell Cross, North Carolina, all his churches were in Virginia. This is the list of his fields: Rocks, Appomattox Association; Gibeon, Totuskey, Currotoman, Lebanon, Bethany, Rappahannock Association. When his health began to fail he returned to his beautiful home near Downings, Virginia, where he resided until his death; twice during this period he supplied the Farnham Church, the last time, for almost a year. His death took place May 17th and the funeral was at Farnham Church on Monday, May 19th, being conducted by his pastor Rev. C. B. Underwood who was assisted by Rev. George Schools and Rev. S. S. Robinson; a large concourse of people was present.

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## LOUIS YOO
### 1872–1924

He was born in Hungary; he died of pneumonia in Cleveland, Ohio, February 19th. He was reared in the Roman Catholic faith, but as a worldly young man he realized his

wrong way of living and consecrated himself to the true Christian life amongst the Baptists at Budapest, Hungary.

A few yeaars after his marriage he immigrated to the United States of America. Here, ever since his arrival, he proved himself faithful to the Lord Jesus and to the Baptist faith.

About eleven years ago he became a missionary pastor at Youngstown, Ohio; later at Martin's Ferry, Ohio. Finally he settled down at Dante, Virginia. At the latter place, with his family, he lived about eight years, doing good work with the aid of the Virginia Baptist Board of Missions and Education, being pastor of the Baptist (Hungarian) Church at Dante from 1921 through 1923. At that time Mr. Paul Smenyak was the clerk of this church. Several years ago this church was disbanded.

He left behind his loyal and beloved wife and four children, viz.: Louis, Simeon, Michael and Theresa.

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## THOMAS MADISON GREEN
### 1861–1925

He was born at "Flamstead Hill," the ancestral home of his parents in Westmoreland County, Virginia, January 24th. His father was Charles Brimmer Green, and his mother, Olivia Ann Spilman.

Other brothers and sisters of this family were Mrs. Virginia Barham Harrell (1853-1923), Capron, Virginia; Mrs. Geneva A. Owen, Greensville County, Virginia; John W. M. Green (1857–1932), Philadelphia; Mrs. Emma G. Owen (1859-1920), Greensville County, Virginia; Mrs. Sue Short, Purdy, Virginia; Mrs. Alma G. Howell, Richmond, Virginia; Major Robert E. Green, Boston, Massachusetts.

Mr. Green was educated in the public schools of Greensville County and the Littleton Academy, Littleton, North Carolina, and was married to Miss. Rose Althea Buck of Suffolk, Virginia, October 20, 1899. To this union were born four children: Charles Sylvester Green (1900); Thomas Madison Green, Jr. (1902); Mary Virginia Green

(1903); Bernard Ottmer Green (1907). Mr. Green died at Durham, North Carolina, January 23rd.

Following his early education he went to the Southern Baptist Theological Seminary, Louisville, Kentucky, in 1894 and was a student there for two years. His first pastorate was at Greensburg, Kentucky, to which he went early in 1896. He was ordained at this church, June 14, 1896. the presbytery being Revs. J. W. Loving, J. W. Crawley, E. T. Tucker, J. H. Estes, Hamilton Skaggs, G. W. Gaddie and B. W. Penick. In 1902 he became pastor of the Fredericktown (Missouri) Church and went to Montgomery City, Missouri, eighteen months later. January 1, 1909, he became pastor of the Boykins (Virginia) Baptist Church, leaving there January 1, 1914, for Spray (North Carolina) from which church he went in August, 1919, to the West Durham (North Carolina) Baptist Church. He resigned this pastorate November 1, 1923, to become promotional missionary for the Mt. Zion Baptist Association, composed of fifty-three churches, around Durham, North Carolina.

Mr. Green was noted for his magnanimous pastoral spirit and his deep evangelistic fervor. He was always active in the civic life of each community in which he lived and affiliated himself with the community's organizations and activities. During the World War he was especially active in the various community agencies promoted by the Government.

His son, Charles Sylvester Green, is now pastor of the Grove Avenue Baptist Church, Richmond, after graduating from Wake Forest College and Duke University and for seven years having served at the Watts Street Baptist Church in Durham. Mary Virginia Green is a teacher in the Edgemont school in Durham and the other sons, Thomas and Bernard, are in business in Durham where Mrs. Green makes her home. A nephew, Alwyn Howell, is educational director of the Grace Baptist Church, Richmond. Dr. B. W. Spilman, field secretary of the Sunday School Board of the Southern Baptist Convention, is a first-cousin; as is also the beloved Dr. Clement W. Hudson of Middlesex and King and Queen counties, Virginia.

## WILLIAM SMITH O'BRIAN THOMAS
### 1849(?)–1925

He was born in Richmond, Virginia, his parents being Walker and Ellen Amanda Thomas and the other children Maurice W. Thomas, Mrs. D. S. Delaplane, Mrs. A. D. Heinris, Mrs. C. B. Quick. He was baptized by Dr. J. L. Burrows, at the First Church, Richmond, in 1870; later this church licensed him to preach. His student life was at Richmond College and at Crozer Theological Seminary, Chester, Pennsylvania. In 1879 he was ordained at Falls Church, Virginia, one of the presbytery being Rev. Dr. I. B. Lake.

In 1884 he was married to Miss Lillie V. Denny at the Lee Street Baptist Church, Baltimore, Maryland. The churches which he served as pastor were: Columbia (Falls Church, Virginia), 1879-83; Lee Street, Baltimore, 1883-85; Rockville, Maryland, 1885-88; West Washington, 1888-98; Waynesboro, Virginia, 1898-1902; Columbia (Falls Church, Virginia), 1907-17; Lee Town, West Virginia, 1914-21; Craddock, Virginia, 1921-25. It will be noted from this list that he was twice pastor at Falls Church, an unusual event, and his second pastorate lasted ten years, an evidence of its success, and he is today affectionately remembered in that community. He died in the King's Daughters Hospital, Portsmouth, Virginia, after an illness of only a week, Thursday, April 19th.

In an article about Brother Thomas' death and life Rev. G. W. Popkins said: "Rev. W. S. O. Thomas, pastor of the Baptist church at Craddock, Virginia, died Thursday night, April 19th, aged seventy-six years. Brother Thomas had been ill in the King's Daughters Hospital in Portsmouth for a week; but, unfortunately, none of his ministerial brethren were aware of it, and his death came as a distinct shock to his many friends in this vicinity.

"Brother Thomas leaves to his family the priceless heritage of an untarnished name and the memory of a fruitful life spent in the service of the Lord Jesus Christ. While on earth he lived the risen life. Now he has gone to be with the risen Lord, whom he delighted to honor and to serve.

"Brother Thomas and I were personal friends for over forty years. We labored together in the closest of fellowship, and all during that time he was the high-toned Christian gentleman. He did not know how to act other than a gentleman. He was worthy of all the love, respect, and confidence of his brethren. I miss him and his memory will always be an inspiration to me."

He was twice moderator of the Potomac Association and twice president of the Ministers' Conference of Washington, D. C.

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## TIMOTHY W. T. NOLAND
### 1849–1925

Major George W. Noland and his wife Ruth Hannah Taylor were the parents of twelve children, one of them the subject of this sketch was born at Locust Valley Farm, Loudoun County, Virginia, September 1st. He was a student at the Loudoun Valley Academy, Richmond College, Columbian College and the Southern Baptist Theological Seminary. He was baptized at the Ketocktin Church the first Sunday in May, 1871, by Rev. Dr. Henry W. Dodge. His mother church licensed him to preach in 1873 and in 1883 ordained him to the ministry. In answer to the question "Positions of honor," Brother Noland wrote: "Teacher of public schools, principal of graded schools, and pastor of country churches."

The churches he served were: Woodville, Virginia, Calvary and Guilford, '84; Lewisville, South Carolina, Carmel and Walnut Grove, '85; Hebron, Virginia, Concord, Mt. Horeb, '86-'87; Woodlawn, Falls Church, '88-'90; Falmouth, '92-'93; Gordonsville, Zion, Rhodesville, '93-'97; East New Market, Maryland, '98; Cordova, '99; Sunday school missionary for Maryland, '01-'08; pastor at Woodlawn and Woodbridge (for some years); Brentsville, Dumfries, and Hatcher Memorial.

Upon retiring from the ministry he continued to live at Falls Church. These last years in his own home were filled loving ministrations to his brother and sister who resided with him. Night after night he sat by the bedside of loved ones

tenderly and patiently caring for them. "He was a godly man and a gifted minister with a well-trained mind but was very retiring in his nature, so much so that some of his best friends said that he did not do himself justice in his ministerial life."

On March 19, 1925, in the Memorial Hospital, Washington, D. C., he passed away. The burial was in the Friends Burying Ground, Lincoln, Virginia, near Brother Noland's old home.

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## ALONZO ROBERT LOVE
### 1870–1925

During his ministry of some thirty-six years Mr. Love was pastor of these churches: Opelusas, Louisiana; Mt. Airy, North Carolina; Hendersonville, North Carolina; West End, Petersburg, Virginia; Grace, Baltimore, Maryland; First Church, Newport, Kentucky; Fourth Street, Portsmouth, Virginia. One in a position to give an accurate opinion felt that his best work was in Hendersonville, Petersburg and Portsmouth. Other churches of importance sought him as pastor. While he was in Petersburg the Barton Heights Church, Richmond, called him; when he decided not to go, the West End saints were glad and their brethren in Richmond sad. His pastorate in Petersburg lasted thirteen years and in this period a pipe organ was bought, other material improvements and enlargements were made, while the Sunday school attendance was increased one hundred percent, and the church had large growth; great crowds attended his ministry; he was enshrined in the hearts of his people and they in his heart. Nor was his influence limited to his own congregation. He said that when he came to Petersburg he did not know a soul in the city; when he left he knew almost everybody.

One of his brother Baptist pastors in Petersburg thus described him: "He is a clean, courageous, capable Christian gentleman, a splendid preacher and prudent pastor." Yet another spoke of "his sweet and amiable temper, his modest, unselfish bearing, his faithful and devoted spirit." Another

fellow-laborer spoke thus of him: "Timid, retiring, gracious, consecrated to the work of the Master, he wrought soundly and lastingly."

Mr. Love had a noble presence, a handsome face, a winning personality. He seems never to have pushed his way yet blessed are the meek. God gave him a wife who was indeed his help-meet and much of his success was due to her service and spirit. Rev. Dr. J. M. Pilcher, so long a leader among Virginia Baptists and so long a resident of Petersburg, said concerning Mrs. Love: "Her culture, her initiative and persevering industry, her attractive personality, have elevated the women and children and have inspired the men to try and imitate her." She was especially active and useful in the beginners' department of the Sunday school and as these children grew up many looked back with gratitude for her blessed influence in their tender years. When she with her husband left Petersburg to go to Baltimore the West End Church gave her a purse of $700 as a token of their esteem for herself and for him. At his Portsmouth Church great congregations came and heard him preach Sunday morning and night; his Sunday school numbered some 700 and with their gifts the members took full care of their Seventy-five Million Campaign pledges.

He was born in Raleigh, North Carolina, January 27th, his parents being Edbert Hall Love and Martha Jones Love. The other children of this family were Ernest, Florence (now Mrs. Victor Darnell, Washington,, D. C.), Emma (now Mrs. J. M. Edwards, Raleigh, North Carolina), Alice (now Mrs. H. P. Keller, Raleigh, North Carolina), and Mattie Nelson Love. He united with the Tabernacle Baptist Church, Raleigh, North Carolina, where in 1894, he was licensed to preach. He attended the Southern Baptist Theological Seminary in Louisville, Kentucky, and was ordained to the ministry at the Walnut Street Baptist Church of that city, the pastor, Dr. T. T. Eaton, being a member of the presbytery. In Louisville he was married August 9, 1899, the bride being Miss Harry Clay Taylor, the ceremony being performed by Dr. J. W. Weaver.

Mr. Love died of heart trouble in Portsmouth, Virginia, November 30th. After services in which his Petersburg

people were represented by Deacon W. H. Rucker, the body was taken to Louisville, Kentucky, and laid to rest in Cave Hill Cemetery.

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## JOHN ERNEST COOK
### 1860–1925

"His life was clean, joyful, straightforward and free from deceit and hypocrisy, free from all gloom and complaint." "The even balance of heart and brain qualities made a lovely personality. His capacity for friendship sat on him like a beautiful garment. . . . Wit and humor added to the charm of him comradeship, while liberality of spirit and continuous mental growth assured increasing usefulness." Why say more? It is a record of which any man might be proud, and it is accurate and true. Lawyer, teacher, treasurer, preacher, administrator, in Missouri, South Dakota, Virginia, he was born in Kentucky, baptized in Missouri, and now his body rests in Richmond's "Hollywood." Nor was he a rolling stone, a Jack-of-all-trades; he was a pastor of the Watertower Baptist Church, St. Louis, for twelve years, and treasurer and teacher in William Jewell College for fifteen and after three years as secretary of the Baptist Council of Richmond it was death and not failure in service that cut short this relationship. Who that knew him can doubt that as a lawyer he would have reached success? Must not the students of William Jewell College have loved him and been blessed by his words and ways?

It was said of him in his difficult and important work in Richmond that he was the clearing house for all local Baptist work and that "every preacher who desired a pastorate or young man who craved an education found Dr. Cook not only a sympathetic hearer but a helpful friend." The places and positions just given do not tell all the story of his usefulness; "Who's Who in America" (1924-25) gives the complete list of his activities, which besides all else blessed the sick, little children and our soldier boys.

New Liberty, Kentucky, was his birthplace, Joshua Flood Cook and Susan Goode Farmer being his parents, and these

the other children: Mrs. W. H. Stone, Columbia, Missouri; W. F. Cook, Kansas City, Missouri; Dr. Cecil V. Cook, Farmville, Virginia. He was baptized at La Grange, Missouri, by Rev. James Lellard and licensed to preach at the same place. La Grange College, Missouri, and the Southern Baptist Theological Seminary, Louisville, helped him in his academic and theological studies and his ordination took place in St. Louis. He was married December 29, 1888, in Richmond, the Rev. Dr. George Cooper performing the ceremony, to Miss Julia Ann West (daughter of Wm. H. West and Anna Johnson). She and these children survived him: Helen Cook Zwick, Sue Cook McClure, Paul West Cook. He died, after a painful illness, December 2nd, and the funeral was at the Second Baptist Church, Richmond.

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## WILLIAM YOUNG QUISENBERRY
### 1861–1925

He was born in Belmont, Appomattox County, Virginia, December 23rd. As a young man he moved to Glade Spring, where he lived until he left home to preach. His call to preach was just a great desire; as a little boy he preached to the cows and horses. He began to preach when he was seventeen years old. His first pastorate was in Lebanon, Virginia. Later he became a colporter for the Sunday School Board. In one year he sold $10,000.00 worth of books.

He married Miss Bessie Curry December 23, 1897. To them were born these children: Elva (who died when seventeen months old), William Young, and Curry Dickinson, both of whom are living. His wife died on January 7, 1907. During the years of their married life he was pastor in Montgomery, Alabama, New Decatur, Alabama, and in Ruston, Louisiana. After her death he attended the Centennial for Foreign Missions in China. On coming home he entered the field for the endowment of the Louisville Seminary, talking missions and collecting money and notes for the Seminary.

He and Miss Rosa Dykes were married June 11, 1911. Soon after this he entered the employ of the Foreign Mission Board as field representative. In order to have first-hand information to present to the people he took two trips abroad,

in 1913 to South America, visiting Brazil, Argentina, and Uraguay. Then in 1923 he attended the Baptist World Alliance in Stockholm, Sweden, visiting our work in Europe, then to Constantinople, Palestine, Egypt, China, Japan, and home. Mr. J. T. Jones of New Decatur, Alabama, helped him financially on these trips. His life was for foreign missions.

Dr. Love gave some idea of his work: "The most passionate and appealing voice of Southern Baptists for foreign missions is hushed forever. . . . There is scarcely a community in the whole Southern Baptist Convention where this good man is not known. For many years he has with a tireless zeal campaigned for Christ and a lost world among the churches up and down the South.

"No one who ever heard W. Y. Quisenberry speak on Foreign Missions, has, I presume, ever forgotten the man or entirely outlived the spell of his passion for this great cause. Thousands have opened their hearts to his appeal and opened their purses to the cause for which he pleaded. Other thousands have hardened their hearts and clutched their purses tighter to resist the appeal of this impassioned man. His soul verily cried to Southern Baptists with the agonies of a lost world.

"But his pleading was not all. . . . His passion did not exhaust itself in appealing to others. It expressed itself sublimely in the continual stream of his personal gifts to the cause. . . . Missionaries, native preachers and missionary institutions on the foreign fields are memorials to his abounding liberality to foreign missions.

"How he often pleaded with Southern Baptists to see foreign missions in the large and to give to it as God had prospered them! Many hardening their hearts have endeavored to laugh out of consideration W. Y. Quisenberry's call to Southern Baptists for ten million dollars a year for foreign missions. They have turned the passion of his great soul into a joke. Some at least of these will now reflect, God set a prophet among us, but we did not recognize him. . . .

"He had tracked the missionaries and seen the heathen in their blindness on many mission fields, and the multitudes of lost souls and the needs of missionaries haunted his great spirit by day and by night. . . .

"The self-devotion which has characterized his work and his giving to foreign missions will be a rebuke to the smug and comfortable Christian who, blessed of the Father's gracious hand, never takes up Christ's cross, though the world be dying in sin. To despise or not to heed the example of W. Y. Quisenberry will, I verily believe, be to sin against God. I have never known any man who gave more liberally or joyfully to foreign missions, pled more passionately or spent his strength more freely for it than did this brother beloved and now lamented."

He was a student at Richmond College and then at the Southern Baptist Theological Seminary, Louisville, Kentucky. On July 1, 1888, he was ordained at Halifax Court House and became the pastor of the Bethcar Church. In 1891 he was pastor of Bethel and Cedar Run churches in the New Lebanon Association.

Much of his service was outside of Virginia and at the time of his death, his home was at Clinton, Mississippi, and to this place his body was taken for burial. He was survived by his wife and his son Curry.

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## WILLIAM WARREN EDWARDS
### 1871–1925

My old friend and schoolmate, W. W. Edwards, passed away December 3rd at his home near Yale, Sussex County, Virginia. He was born in Southampton County, the only son of Robert M. and Fannie Griffin Edwards. He was educated at Windsor Academy, Richmond College and Crozer Theological Seminary.

In January, 1899, he was ordained at old Black Creek Church, his home church, and the same year was married to Miss Frances Hall Yarborough, of Richmond, Virginia. Surviving him are his widow and five sisters: Mrs. G. C. Neblett, of Ivor, Virginia; Mrs. B. L. Barrett, of Alta Vista, Virginia; Mrs. J. J. Bristow and Miss Mabel Edwards, of Franklin, Virginia; and Mrs. H. W. Stephenson, of Atlanta, Georgia.

He served these churches: Newville, Antioch, Reidville, Shiloh, Oakland, Tucker Swamp and Black Creek. Three

times he was pastor of the Antioch-Newville field, this being his last charge.

I have assisted him in revival services a number of times, have been with him three times at the Newville Church, and I have never helped a pastor who gave himself more earnestly and zealously to personal work in behalf of the lost. Through his personal efforts he led numbers to Christ. He was especially popular with young people.

Being so greatly interested in the welfare of childhood and youth he gave a great deal of his time and energy in his later years to the cause of public education. In 1905 he became superintendent of schools of Sussex County and later also of Prince George County, serving until 1915. For three years thereafter he was supervisor of secondary education. He then devoted two years to teaching, after which he returned to the position of superintendent of schools of Sussex and Prince George counties in 1920, resigning September 1, 1925.

At the time of his death he was principal of Carson High School. As a monument of his labors there are many splendid school buildings in these counties, and the cause of education has been worthily advanced.

In addition to this service in behalf of education he has, through his own private resources, educated six young men and women, and assisted in the education of eight others. He labored well, never sparing himself when duty called, was always loyal to his friends and faithful to his tasks. We laid his body to rest in Hollywood Cemetery, Richmond.

W. E. Gibson

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## VERNON I'ANSON
### 1850–1925

Though his father, Mackey Dunlap I'Anson was a Baptist and a deacon of the First Baptist Church of Petersburg for almost fifty years his mother Jane Thompson Thornton was a Presbyterian, so she had her little Vernon sprinkled by Rev. Joseph R. Wilson (father of Woodrow Wilson), pastor of the Second Presbyterian Church, Petersburg; however the baby protested even fighting the preacher vigorously. This

incident having come to the knowledge of Rev. T. W. Sydnor, he preached a sermon on infant baptism in which he told this story. When he was eighteen, young I'Anson on April 3, 1868, was baptized by Rev. Daniel Witt and two years later was licensed to preach by the Sharon Church, Prince Edward County. Later he was ordained. As a lad of fourteen he entered the Confederate Army, serving until the surrender at Appomattox, having gone out from Hampden-Sydney College, where he was a student, with the Hampden-Sydney Howitzers of Norfolk. His three brothers, older than he, were majors in this army, and he many, many years later, was chaplain-general in the U. C. Veterans. He was a student at Richmond College in 1873 and so a delegate to the great semi-centennial session of the General Association that year, and he was present in 1923 at the centennial being one of Dr. T. L. Sydnor's "Old Guard."

His long ministry touched with blessing many churches and fields in town and country. Besides High Hills and Antioch in Sussex, Sidney (afterwards West Main) Richmond, and Third and Grace in Norfolk there were other fields all in Virginia. One charge of his was in South Carolina. In these pastorates and in his evangelistic services there were nearly 2,500 baptisms and one thousand other professions of faith. Under his leadership ten churches were organized and eight meeting-houses built. Nor was his service alone to his own church and denomination; at his death the *Norfolk Ledger Dispatch* said of him: "He took a deep interest in Norfolk and its people. . . . He was prominent in all movements which looked to the good of the community." He was married in 1880 to Miss Mattie Tiller, of Emporia, Greensville County; she was to him a sympathetic, prudent, devoted wife and much of his success was due to her; she passed away in 1911 and fourteen years later, on Friday, April 3rd, his body was laid to rest beside hers in Elmwood Cemetery. To the very end of his life Dr. I'Anson (he received his degree of Doctor of Divinity from the Central University of Iowa) was erect in his carriage having the style of a Frenchman, the dignity of an English nobleman, and the urbanity of a Virginia gentleman, all in one gracious blend.

He was survived by a son, D. T. I'Anson, a lawyer, and two daughters, Mrs. Mary E. Nielson and Mrs. Annie J. Terry, all three of Norfolk, Virginia.

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## W. F. BRANNOCK
### 1855–1925

He was born December 11th, and died May 26th. On September 11, 1879, he was married to Miss M. A. Hodges, and to this union were born seven children, all save two, together with his widow, survive him. Brother Brannock united with Snow Hill Baptist Church on September 4, 1885, where he lived and kept his membership all his life. In December, 1886, he was ordained to the ministry. Until recent years he was active in the ministry, when on account of his failing health he ceased such work. But never did he lose his zeal for the cause of Christ and the church to which he belonged.

For seven years he was moderator of the New River Association, in which position he served to the entire satisfaction of the churches of the Association. His influence for good in his community at Snow Hill and in the entire bounds of the New River Association will live.

Besides Snow Hill Church his other churches were Hebron and Blue Ridge. For a season he worked with our State Mission Board at Hampton Cross Roads. For years his address was Higgins, Virginia.

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## GEORGE LEE ROCKE
### 1865–1925

He was born January 27th at Woodland near Fincastle, Botetourt County, being the son of William and Mahaley Obenshain Rocke; his brothers and sister were: C. B., O. C., J. S., and Katherine Rocke. His general education was received at the public schools and at Daleville and Floyd Court House. After teaching for several years, he studied at the Southern Baptist Theological Seminary, Louisville, Kentucky. At the age of seventeen he was baptized into the

fellowship of the Fincastle Baptist Church by Rev. J. W. Wildman. His first pastorate was at New Castle, Craig County; he was here eight years. Next he was pastor at Axton, Virginia, for over five years. In order to secure relief from hay fever he went with his wife to Petoskey, Michigan, in the summer of 1925, hoping that the breezes from the lakes might stay his malady. While on the way to Kingsley, Michigan, to attend an association, with his wife, they were in an automobile accident, which resulted in his death September 1st; she was only slightly injured. He had been happily married June 12, 1904, to Miss Nannie L. Hodges of Buchanan, Virginia.

His funeral was held in the Melrose Baptist Church, Roanoke, Virginia, September 17th.

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## JOHN STEGAR HARDAWAY
### 1852–1925

He was born at "Glenmore," Amelia County, Virginia, August 23rd, the second son of John S. and Sallie Gaines Stegar Hardaway. He was converted when sixteen years of age. While a student at Richmond College he studied law, expecting to enter that profession. Later he felt called to preach and attended the Southern Baptist Theological Seminary for two years. He was ordained to the ministry at Mt. Tabor Baptist Church in Amelia County.

He became the pastor of the Clarksville and Boydton churches January 3, 1878. After serving them two and a half years he resigned to go back to the Seminary. He became pastor at Oxford, North Carolina, January 18, 1883. During his pastorate here of twenty-one years, very fruitful in many ways, the beautiful house of worship now occupied was built, paid for and dedicated December 10, 1899.

On December 5, 1883, he married Miss Anna J. Hunter, of Wake County, North Carolina, who survives him. This union proved to be a very happy one. Of the eight children, three were taken before their father; Robert Horace died in infancy, Jennie Gaines at the age of twenty-three, and Carey Joseph was drowned during the World War at Key West,

Florida, at the age of twenty-seven, while serving in the United States Navy. Five children are living: John S., Hunter B., Richard E., William T., and Anna H.

He accepted a call from the Central Baptist Church of Newnan, Georgia, and moved to that city November 1, 1903. Mercer University conferred the degree of D. D. upon him and he was a trustee of this institution for twelve years.

During the World War he showed his patriotism by zealous labors in war work activities, such as Red Cross, Y. M. C. A., and Liberty Loan drives, and sent two sons to fight for his country. William T. served as first lieutenant in the Army and Carey J. as yeoman in the Navy.

In April, 1919, he resigned his pastorate of the Central Baptist Church in Newnan and accepted a call from the Thomasville and Orphanage Baptist churches, Thomasville, North Carolina. Here, as in all his pastorates, his labors were very fruitful and he was greatly beloved, but failing health compelled him to give up his work after four years. Then he bought a home in Oxford, North Carolina, where he had so many friends, and here he lived until the end came, June 23rd.

God richly endowed him with gifts and talents, and these he faithfully cultivated and consecrated. At college and seminary he laid the foundation for real culture and was a lifelong student. He was poetic in his temperament, had unusual literary gifts, and was an especially brilliant letter writer. While he appreciated and enjoyed all good literature, the Bible was the book he prized most. . . . He was a man of prayer. He not only believed that God spoke to him in His Word, but also that God heard him when he prayed.

He was modest, amiable and gentle, but these and other traits were by God's grace developed and beautified in his character. His piety was genuine and deep.

His salary was never large. Early in his married life he began the practice of tithing, and this he continued all his life. Although his income was small the children were reared in comfort and were well educated, and he was always a cheerful and liberal contributor to every good cause. This was largely due to the good judgment and management of

his devoted, congenial and sympathetic wife, who did her full part in making his home an ideal Christian home.

Two of his sons, Hunter B., and Richard E., are ministers of the gospel, and many blessings have been bestowed on their labors. It is probable that September 21, 1913, was the happiest day in the life of their father, when they were both ordained to the ministry in the Central Baptist Church, Newnan, Georgia. His texts and subject matter were always taken from the Bible. Secular themes and sensational topics he scrupulously avoided.

The end of his devoted and useful life was calm and peaceful. For some weeks he knew that the time of his departure was near. He bore his suffering, which at times was very severe, with wonderful courage and patience and fell asleep in Jesus.

(Abridged from paper by W. C. Tyree.)

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## ALFRED BAGBY
### 1828–1925

"Now Barzillai was a very aged man even four score years old." Alfred Bagby was older for he lacked only about two and a half years of being one hundred. In his closing years his head and hand trembled, but his mind was clear and his heart warm. He was born in King and Queen County where the Bagbys, Rylands and Pollards abounded and here he spent the larger part of his life; his death took place in the home of his son on Monument Avenue, Richmond. He was the son of John Bagby and Elizabeth Courtney, their other children being, Rev. Dr. Richard Hugh, Major John R., Rev. Dr. George F., Edward, Mrs. Ryland, Mrs. Cocke, Mrs. Graham. One of Alfred Bagby's contributions to posterity is his book of four hundred pages: "King and Queen County, Virginia"; in this volume he tells how his father took him when he was ten years old to the Court House, July 4th, for General Muster Day: "Pa on his horse 'Billy Buster,' the girls in the carriage and the boys in the horse cart, which Ottoway is to drive, carrying dinner for us all and horse feed. When we mounted the hill and came in sight of the Court House

green, the whole place seemed to be filled with men, horses, wagons, carts and carriages. Here and there were little tables where men and women sold home cakes, cup cakes, pound cakes and biscuits. Suddenly drum and fife announced the coming of officers, each dressed up in burnished uniforms with brass buttons, sword and epaulettes. Up to this time the cavalry have hardly been seen. All at once a bugle sounds and someone cries: 'Here they come.' The regiment is countermarched and we are dispersed to our homes, tired but pleased."

Two years later his father took him to Richmond: "My father climbed to his seat in the sulky, took me between his knees and we set our faces toward the great city. The crowd was astir as we drove up Franklin Street and stopped at a stable. A band of music led a long procession of old men, young men, and boys, followed by carriages, wagons, and carts filled with officials, speakers and ladies; banners and flags floating aloft. About midway the long line came a log cabin set on wheels and peeping in I saw coonskins and great casks of hard cider, from which a man was giving out the cider to every comer with can or pitcher in his hand. They moved on to the Capitol Square. There a great platform had been built. The big figure and massive head, with a forehead I have never seen equaled (I saw him many times in after years with Clay and Calhoun in the Senate in Washington) stood before the vast crowd and began in low measured but sonorous tones his address. The crowd was in sympathy with Mr. Webster, and I shall never forget the shout of 'Tippecanoe and Tyler too'."

Mr. Bagby was baptized into the followship of Bruington Church by Rev. Jno. O. Turpin. He first attended for six years a private school, two and a half miles away, walking this distance every day. Then came Stevensville Academy that was founded by his father and Col. John Pollard. As a student at Columbian College, Washington, he was under Dr. J. S. Bacon and Dr. A. J. Huntington, and in his theological work at Princeton, under Archibald Alexander, Charles Hodge, Jas. W., and Addison Alexander. Dr. Bagby in his ninety-fourth year said: "I attribute very much of what I have been able to accomplish in life to Princeton

Seminary and to these four honored and illustrious divines."

After his ordination at Bruington Church came his pastorate at Hicksford, now Emporia; while here he was visited by Dr. A. M. Poindexter at that time on an agency for Richmond College. Dr. Bagby says: "Dr. Poindexter invited me to ride with him for a week. During that time I had the privilege of sitting by the great man and hearing words of wisdom from his mouth."

Before this pastorate he was married to Miss Sarah Jane Pollard, a union broken after thirty-five years by her death. Their children were: Thomas, Charles T., Alfred, Jr., John, Richard H., George P., Ann H., and Juliet. The picture of this wife shows sweetness, beauty and intelligence. With all the duties of this family she had time to write lines: one of her poems, on the death of her mother contained this stanza:

"While yet a babe upon her knee
She spoke of Jesus' love to me
And bade my aspirations rise
To better things beyond the skies
My Mother."

After two years at Hicksford came his pastorate of thirty-five years at Mattaponi and Exol churches in his native county. This was to be the high tableland of his ministry. As the disciple of the great Princeton theologians named above of course he indoctrinated his people so that they were sound to the core. By regular annual missionary days with able speakers from abroad, he confirmed his own message and gave his people a world vision.

The spirit and fellowship and plan of work of this church and pastor are well described by the story of a day in its history many years later: "On Sunday, the presentation of their former pastor, Rev. Alfred Bagby, who served them for thirty-five years, and is now ninety-three years old, was a touching ceremony. Although he had to be almost lifted to the platform, he was able to give an old pastor's greeting and admonish them to continue in good works and in the faith of their forefathers."

From King and Queen, Dr. Bagby moved to Chester, Virginia, where for twelve years he ministered to that church

and Enon (Middle District Association) at the same time teaching in the Chester Female Seminary, then he retired from active service, went to Richmond to live, and joined the Tabernacle Baptist Church. Honors had come to him through the years, his degrees of B. A. and D. D. from his alma mater (now George Washington University) and always the affection and esteem of his Virginia Baptist brotherhood. Nor was it alone at his funeral that tribute was paid to his worth.

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## WILLARD REED HAIGHT
### 1867–1926

His picture, as a man in his maturity, shows a face genial and radiating sunshine, a brow high and broad, a strong, well-shaped mouth, eyes that suggest kindness and good humor. He gave a number of years to Y. M. C. A. work but presently came to the higher service of the gospel ministry though at half his former salary. During the Jamestown Exhibition in Norfolk he helped officially with the Baptist exhibit. His birthplace was Lamb's Creek, Tioga County, Pennsylvania, his parents Edward Reed and Lucy Ann Haight and his sister and brothers Mary Augusta, Arlynn Mortimer, Edwin Wallace, Walter Reed Berry (adopted son) and three half-brothers, Arthur Clarkson Haight, Ralph Avery Haight, and Elmer Haight. He was born the second time in Washington City being baptized by the Rev. Dr. J. L. Lodge into the fellowship of the North Side Baptist Church (now extinct) in December, 1882. His student days were in the public schools of Washington; he was married in this city April 17, 1889, to Miss Ida May Smith (daughter of Thomas H., and Mary Ann Smith), the ceremony being performed by Dr. S. H. Greene (so long the pastor of Calvary Church), and Rev. J. B. Clayton; his body was laid to rest in the Rock Creek Cemetery of this city.

He was licensed to preach May 16, 1894, by the West View Church, Richmond, and ordained July 15, 1894, at the Clopton Street Church, Manchester (now South Richmond). He was pastor of this church four years (1894-98). From

May to August, 1901, he supplied the West Norfolk Church and from 1901 to 1908 was pastor of the Calvary Church, Portsmouth, Virginia. His other pastorates were in North Carolina, Elizabeth City, Belhaven and Windsor. Then he came back to Virginia and for the remaining years of his life (1923-26) was pastor of Columbia (Albemarle Association) and Beulah, Mt. Gilead and Perkins (all in the Goshen Association) living at Columbia, on James River. The aggregate membership of these four churches in 1923 was 573. He died April 5th and on April 7th at the Columbia Church the funeral was conducted by Rev. Dr. W. Thorburn Clark, who had known him for thirty years. Rev. Austin O. Boda, who succeeded Mr. Haight at Calvary Church, also assisted in the service and said that of no one did the members of this church speak oftener and with greater affection. Dr. Clark said in his address: "Brother Haight was a diligent pastor. He delighted to go into the homes of the people with messages of comfort and helpfulness. He was the pastor of rich and poor alike. . . . He was an able preacher. . . . He was loyal to God's message. . . . His was a faith strong and growing through the years. . . . As a friend he was true as steel. . . . His last sermon, a powerful one, was on the Resurrection." He was survived by his wife and eight children namely, Walter C., Guantanamo, Cuba; T. Edwin and Arlin, Richmond, Virginia; Mrs. E. L. Krause, Baltimore, Maryland; Mrs. B. H. Bishop, Atlanta, Georgia; Effie, Amy, and Lucy, Richmond, Virginia.

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## WILLIAM WARREN LANDRUM

### 1853–1926

He came of godly, gentle, heroic forebears. His father was Rev. Dr. Sylvanus Landrum and his mother, Eliza Jane Warren, daughter of General Eli Warren; Sylvanus Landrum was a distinguished and useful Baptist minister in Georgia and also for a season pastor in Memphis; too old to go to the Army in 1861 he did not miss a single Sunday in his church in Savannah during "the four lurid years of war." One Sunday he preached his usual morning sermon to a

congregation composed largely of Confederate soldiers; on the succeeding Sabbath he calmly preached his usual morning sermon to an audience composed almost entirely of Federal soldiers. Between Sundays the city had passed from the hands of the Confederates to those of the Union forces. He and his wife remained at their post of duty in Memphis when the cholera and yellow fever swept their city; they were laid low, and two sons, Herbert a journalist and George, a law student, died in one year of the yellow scourge. Sylvanus Landrum's grandparents, William and Jane Landrum were from Virginia and his maternal grandfather was Rev. Miller Bledsoe, a Baptist minister and a Revolutionary soldier. His only daughter became the wife of Rev. B. W. Bussey of Americus, Georgia, and his oldest son is the subject of this sketch.

William Warren Landrum was born in Macon, Georgia, on January 18th when his father was the pastor of the First Baptist Church of that city. He was converted at the age of ten and baptized into the fellowship of the church in Savannah. After his early studies in the Chatham Academy of that city he passed to Mercer University, and then to Brown, Providence, Rhode Island. His theological training was at the Southern Baptist Theological Seminary, located at that time in Greenville, South Carolina. In Greenville his "chum" was H. M. Wharton and they were pals through all the years that followed. Just here his later academic honors may be set down; there was the degree of Doctor of Divinity and then that of Doctor of Laws from the University of Georgia and finally he was made "Fellow of the Royal Society of Arts, London." His ordination to the ministry was a unique occasion. It took place at Jefferson, Texas, in 1874 during the meeting of the Southern Baptist Convention in that city. The presbytery was an illustrious one, its members being Jno. A. Broadus, Wm. Carey Crane, Wm. Williams, H. A. Tupper, Sr., D. G. Daniel and S. Landrum. Dr. Broadus preached the sermon from the text: "I thank him that enabled me even Christ Jesus our Lord, for that he counted me faithful appointing me to his service." I Tim. 1:12. Was not that a fine send off for a young preacher just beginning his life work?

His service as pastor and preacher was to go on without break from this time, for some fifty-two years until his death, his churches and fields being Shreveport, Louisiana (1874-76); Augusta, Georgia (1876-82); Second Church, Richmond, Virginia (1882-96); First Church, Atlanta, Georgia (1896-1908); Broadway, Louisville, Kentucky (1909-19), and Russellville, Kentucky (1919-26). In conjunction with his pastorate in Russellville he was also professor of Philosophy in Bethel College; from this college at an earlier date, its president Noah K. Davis had gone to the chair of Philosophy in the University of Virginia and Leslie Wagner from a professor's chair to be president of the University of Texas. When he became pastor in Richmond Dr. J. B. Hawthorne was at the First Church, Dr. Wm. E. Hatcher, at Grace Street, Dr. John Pollard at Leigh Street, Dr. J. B. Hutson at Pine Street, Dr. W. J. Shipman, at Sidney (now Grove Avenue), Dr. S. C. Clopton, at Clay Street, and Dr. R. H. Pitt at Venable Street. What a noble group this was and what a fine fellowship there was among them and this word "fellowship" preeminently described Dr. Landrum. Not only while in Richmond but on after he had left the city "his name was still a household word in scores of Richmond homes and of Virginia homes as well. . . . It was good to note how he had carried all these folks in his great heart through all the years of his absence."

Hon. James Taylor Ellyson, several times mayor of Richmond and also at one time lieutenant governor of Virginia, who had Dr. Landrum as his pastor at the Second Church for fourteen years, wrote: "Dr. W. W. Landrum as a preacher is possessed of rare gifts of speech and combines in an unusual degree cogent thinking with a most pleasing and attractive delivery. He is even more popular as pastor. His charming personality wins for him an easy entrance into the hearts and homes of his people and his loyal and sincere interest in all that concerns them makes for him an abiding place in their affections. No man was ever more beloved by his people than is Dr. Landrum. But he not only fills well his place as pastor and preacher, but in every community where

he dwells he is the model citizen, ever ready to take up his part of the burdens and assume his full share of the responsibilities of citizenship, and where he dwells no good cause ever lacks for wise and faithful leadership."

In the noblest sense of the word he was many sided. As a young man he was fond of hunting, fishing and other outdoor sports, at one time he was chaplain of a cavalry company and in his maturer years in Louisville was a member of these literary and social clubs: Pendennis, Quindecim, Pathfinder, Commercial and "The Ten"; he was a Mason, K. T. While in Atlanta he was president of the Home Mission Board of the Southern Baptist Convention and while in Kentucky, the president of the Baptist Convention of that state. In his speech when he assumed this office he said: "I could wish for myself no greater privilege than to live in the fellowship of Kentucky Baptists and to do all that I possibly can to promote their ideals and certainly their practical administration of affairs." Nor was his service for his brethren and with them limited by state lines; he was a member of the Board of Trustees of the Southern Baptist Theological Seminary; at the Jubilee Session of the Southern Baptist Convention in Washington, in 1895 he preached in the First Baptist Church, his theme being "All" and his text Matthew 28:18-20; this sermon was published in the volume of sermons commemorative of this meeting compiled by Dr. J. F. Love. In a volume of sermons edited by Henry Thompson Louthan, "The American Baptist Pulpit," where there was a preacher and a sermon for each state, Kentucky was represented by Dr. Landrum, the subject of his sermon being: "Consecrated Childhood," and the text Luke 2:49, "Wist ye not that I should be in my father's house?" Nor do these items of Southwide and national interest tell all the story of his sphere of usefulness; he was for years a leader in the Southern Baptist Convention and then a director of the Baptist World Alliance.

In all these places and activities just named, back of them is the man himself. In a noble tribute to him upon his death Dr. R. H. Pitt, his bosom friend of many years wrote in an

editorial in the *Herald*: "What a man he was! He hardly knew how to indulge personal dislikes. He could hate what was vile and sordid and shameful, but he could mix with such righteous indignation a boundless compassion, like the compassion of his Lord, for the poor shrivelled soul that could be guilty of such deeds. He loved his Lord with a sort of abandon, a self-forgetfulness and self-obliteration. He loved his fellowmen with a passion like that which filled the soul of his Redeemer. And having in him the capacity of loving others he found a full return in their love for him. This was manifested in many ways."

Dr. W. R. L. Smith, who knew him from 1874 on through the years wrote concerning his ordination in Jefferson, Texas, and then said: "At once he became prominent and, to his lasting credit, a career of broadening usefulness and popularity was maintained, without break or jar, through more than half a century. . . . From boyhood he was a magazine of sunny temperament and social charm. In college days, fellow students hailed him by the endearing title, 'Friend.' That sacred name clings to him yet in the hearts of a multitude who have felt the spell of his radiant personality. He was the impersonation of manliness, courtesy, tact and courage. Studious and hospitable to the light of larger knowledge was he, yet staunch in his reasoned convictions. Controversy and fierce debate were to him immoral and worse than useless. Thoroughly humanistic, his genial sympathies flowed to all men flavored with the grace of patient tolerance. Always gracious and obliging he knew the fine art of living peaceably with all men. Egotism, selfishness and pride were as absolutely foreign to his manner as to his heart. The luster of humility, soft and pure, shone in his crown of character. Never have I known another in whom I seemed to feel more of the mind and spirit of the Master. Cultured, refined and strong in the pulpit was my friend William Warren Landrum, but his best sermon was the dear man himself."

Upon his death Dr. Pitt wrote: "He was so vital, so irrepressible, so abounding in good cheer, that it is difficult to

associate the thought of death with him. James Whitcomb Riley's lines come back to us as we think of Landrum:

"I cannot say, I will not say
That he is dead. He is just away!
With a cheery smile, and a wave of the hand,
He has wandered into an unknown land.
. . . . . .
Think of him still as the same, I say
He is not dead, he is just away."

He died in Russellville and there the funeral and burial took place. The services at the church and grave were conducted by Dr. W. C. James, Dean O. W. Gates, Dr. W. D. Powell, Dr. C. M. Thompson, and Dr. L. B. Warren. The student body of Bethel College was present, and ministers and members of other churches, a group of his negro friends and the local Catholic priest. Dr. Warren declared that the best epitaph for Dr. Landrum was 1 Corinthians 13:13, "Now abideth faith, hope and love."

Dr. Landrum was married in his twenty-second year to Miss Ida Louise Dunster, a descendant of Henry Dunster, first president of Harvard College. Of this union two daughters were born. On July 15, 1886, he was married to Miss Lottie Baylor of King William County, Virginia. The children of the first marriage were: Grace Warren Landrum and Margaret Lathrop Landrum, now Mrs. Francis N. Watkins. The wife and these children of the second marriage survived him: Elsie Marshall Landrum, now Mrs. Fitzhugh Scott, Baylor Landrum, Ida Dunster Landrum (Mrs. Walter G. McGowan) and Mrs. Kellen Landrum (Mrs. Stanley B. Johnson).

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## WILLIAM OSCAR PETTY
### 1845–1926

He departed this life in Louisa, Virginia, September 28th. He was born in Stafford County, Virginia, November 13th, the son of Charles and Hariet Lunsford Petty. His boyhood days were spent partly in Fauquier County, where he attended

the community schools. Later, becoming a soldier of the Southern cause, he joined the noted Mosby's Command.

After the War he became a student for two years at Richmond College. With this wealth of experience he entered Columbian University, Washington, D. C., where he remained for three years. Having decided to enter the ministry, he went to the Theological Seminary, Louisville, Kentucky, and in due time graduated. In the meanwhile, the War having swept away all their possessions, he had to become self-educated while caring for his widowed mother and five other members of the family. These years having passed, the family moved from near Fredericksburg, Virginia to Montgomery County, Maryland. He held most successful pastorates in Maryland, Virginia and South Carolina, the meanwhile teaching in these states, especially in North Carolina and Virginia. Brother Petty was a great lover of books; his mind fairly reveled in history and all metaphysical literature—a real student throughout his life. He had very strong, deep convictions as a Baptist, cultivating at the same time charity and tolerance for all other communions. It was his to live by trust in God—to do and to say the right, because he considered it noble and God-like.

Toward the end, he had a long, protracted illness. They were dark days, lonely days, of great suffering, yet he bravely endured, waiting to be absent from the body and to be present with the Lord. When the end came he was like a little child going to rest on its mother's bosom.

The following members of his family survive him: his widow, Mrs. Anna V. Petty, Mrs. L. L. Fonville, Mrs. S. A. Bowles and Dr. Oscar Viers Petty, attending at this time the University of Paris, while holding a professorship in the Columbia University, New York City.

W. S. Hoye

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## JOHN S. RYLAND

1865–1926

He never had but one pastorate and that was of Waller's Church (organized in 1769), and this pastorate lasted from 1893 to 1922. All of this period save the first four years the "field" included County Line Church (organized in 1784).

For a season, 1893 to 1900, he was also pastor of Bethany.

"Brother Ryland was modest and retiring but was eminently useful and honored wherever he was known. He was one of that large group of fine country pastors with whom Virginia Baptist people have been blessed throughout their history."

Dr. R. Aubrey Williams said: "I have known John Ryland since we were at Crozer Seminary in the late nineties. He came back to Caroline County and assumed the care of County Line and Waller's churches. . . . Like Dr. Andrew Broaddus of Sparta, Brother Ryland spent his life in the same county, and Caroline will never be the same to many of us with these two men gone. John Ryland gave the best he had during all the years of his ministry in this one territory. He left a good trail behind him and anyone that walks in his footprints will find his way to God. . . . He was a faithful preacher of the word, a devoted pastor to his people, a loyal servant of the Goshen Association and a good friend of the college, a faithful man to his friends and kept a record that was absolutely unspotted from the world. Everybody that knew him loved him and admired him for the rugged qualities of fidelity to trust and steadfast devotion to duty."

He was born in Lunenburg County on April 24th his parents being J. T. and Mary B. Ryland. He was one of ten children: J. H., R. T., R. H., W. A., Miss Bettie, Mrs. J. O. Ryland, Mrs. S. B. Hardy, Mrs. Newman, Mrs. Wm. M. Hamlett. (Of this group Mrs. Hardy, Mrs. Hamlett and W. A. Ryland survived him.) He was baptized in August, 1884, by Rev. J. M. Perry, in his native county. He studied at the Homestead Academy, Richmond College and Crozer Seminary. He was ordained in 1893 at the Second Baptist Church, Petersburg. He was married in 1897 to Miss Lelia C. Flippo (daughter of Dr. J. A. and Mary E. Flippo) at Bethany Church, Rev. Dr. O. F. Flippo performing the ceremony.

His death was sudden. He was on a visit to his sister Mrs. W. M. Hamlett, North Mulberry Street, Richmond. On Sunday night, November 21st, he worshipped at the Tabernacle Baptist Church and the plan was for him to go the next morning with the pastor (Dr. Williams) to the Ministers

Conference, but it was not to be so; Monday morning he was taken suddenly ill and in a few moments he was dead.

He continued his membership at "Waller's" after his resignation. He was at every service when his health permitted, working hard to uphold the hands of his successor. The Sunday before his death at the close of the service, he put his arm about his pastor, as he often did, and said: "We had a sweet service." Rev. E. W. Robertson, his successor, said of him: "Not many have the unselfish sweetness of character which was his. Few of us have grace and courage enough to stand by while another takes his place as leader. But in the three and a half years since his successor took up the work none worked harder to uphold the hands of his pastor than Brother Ryland."

The funeral, at "Waller's" was conducted by Dr. R. Aubrey Williams. The burial was in the "Waller's" graveyard, "Amid the dead of Wallers whom he laid to rest and his ashes are guarded by the living who hold his memory sacred." He is survived by his wife and one daughter, Miss Josephine Ryland.

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## THOMAS W. HART
## —1926

The minutes of the General Association show that he was pastor in the James River Association from 1914 to 1921, his churches up to 1920 being Goshen, Mt. Tabor, Sharon and Mulberry Grove and the next year Goshen and Sharon. During all this period his postoffice was Well Water, Buckingham County.

At his death Mrs. H. C. Patteson wrote: "As the sun went down on the eve of August 31 1926, the gentle spirit of our beloved friend and pastor passed into rest at his home in Gordonsville, Virginia.

"He was a man of the highest Christian character and his going was only a step into that bright and happy life which is for the people of God.

"Our tenderest love and sympathy go out to his widow and the three children, James, Susie and Carl; also to Miss Irene Hodges, his sister in law, who made her home with his family."

## G. G. TURNER

1866–1926

"Rev. G. G. Turner helped to dedicate the handsome new church at Diamond Hill, South Bedford County, on the fifth Sunday. This plucky church has taken on new life in spite of the depletion in membership caused by the formation of Goodview Baptist Church, two and a half miles distant, on the Virginian Railway. Brother Turner has been reelected to the State Legislature; but as that service is rendered during the coldest winter months, he does not lose much time from the valuable service he gives his churches in the thrifty South Bedford.

"He died Friday, June 25th. He was born in October, the scion of Bedford's best blood. He remained a farmer and merchant almost to the end. He represented Bedford County in the Legislature four sessions—1916, 1918, 1920 and 1922. He was converted at twenty-nine, did not enter the ministry until 1920, since which time he has served Palestine, Staunton and Terrace View churches continuously, and Mt. Ivy and Diamond Hill several years.

"In politics he made a consistent record for ability, cleanness and lofty service. The people loved, trusted him, honored him. He knew their traits, burdens, needs and placing his heart and shoulders next to theirs wrought vigorously for their rights and welfare.

"Though frail in body every nerve, sinew and muscle in him responded alertly to worthy demands. In the ministry he showed some partiality to youth and childhood.

"He was a fine mixer, radiating good cheer and optimism into every circle he entered. The common people heard him gladly. He deeply regretted his lateness in getting into the ministry, but fine indeed was the quality of service he rendered. With the 'love of Christ' constraining he preached the word, being big enough to go against the current of infidelity in thought, life and literature, and against the modern looseness in fashions.

"In the pulpit he aped nobody, but fluently and forcibly hurled his messages at the hearts of his audience, in a crisp,

vigorous way making them feel the awfulness of sin and the need of Christ.

"In his home he was at his best. There all the sweetness of his nature and the varied wealth of his character were revealed. His home was more than a castle, it was a paradise, and in all the years to come the noble wife and splendid sons and daughters will arise and call him blessed.

"It was reckoned that two thousand people were present at the funeral obsequies Sunday, June 27th, at eleven o'clock, which were conducted by Rev. F. P. Roberston and other ministerial help."

W. S. Royall

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## WILLIAM HENRY RYALS

### 1852–1926

He was born in Buckingham County, Virginia, November 17th, but was reared in Fluvanna County. His father was William Brenham Ryals; his mother, Martha Jane Ryals, was a Hudgins of Buckingham County. His paternal grandmother was Elizabeth Brenham Ryals. In his young manhood he went to Kentucky, and attended the University of Kentucky. He later returned to Virginia and entered Richmond College as a ministerial student. He studied under Drs. J. L. M. Curry, H. H. Harris, and others. He preached some while at Richmond College and at one time was pastor of the Beaver Dam and Columbia churches. He was ordained at old Lyle's Church, Fluvanna County. Here is a copy of his ordination certificate:

"Wm. H. Ryals was regularly ordained to the full work of the Gospel ministry, by a presbytery consisting of Revs. Geo. H. Snead, John J. White, and Jas. M. Kent, on the third Lord's Day in April, 1880." This certificate was given by authority of the Lyles Baptist Church on the third Saturday in May, 1880. Thos. H. Perkins, Mod. J. W. Loving, Ch. Clerk.

In the early '80's he went to Kentucky again and became pastor at once of Olivet Church in Christian County. He later moved to Todd County and preached at Cadiz, Trigg

County; Elkton, Todd County, and at New Providence, Tennessee. It was during this time that he attended the S. B. T. Seminary at Louisville, Kentucky. In January, 1885, he was called to the church at Trenton, Tennessee, for full time and accepted.

In April, 1885, he was married to Miss Annie Ware Dickinson of Trenton, Kentucky. To them were born two children, Hugh Garrett Ryals, now living in Trenton, Kentucky, and Annie Lee Ryals who married Mr. Otway Yates and now resides in Selmer, Tennessee. In 1888 he was called to the young Immanuel Church in Nashville, Tennessee. After a few months, he was recalled to the church of Trenton, Tennessee, where he remained until January, 1900, when he went to Richmond, Kentucky. While there he also preached to two country churches, Waco and Kingston. In 1903 he received a call to the First Church at Paris, Tennessee, where he remained nearly four years. He went to Corinth, Mississippi, in September, 1906. In November, 1907, he again became pastor of the Paris, Tennessee, church. In April, 1917, he resigned feeling that a younger man could carry on the work more efficiently. He removed to a small farm near Trenton, Kentucky, and preached to two country churches, Mt. Zion and old Armageddon.

He died in the Baptist Memorial Hospital at Memphis, Tennessee, on November 14th. His funeral was conducted by Dr. J. H. Buchanan in the Paris Baptist Church, and his body laid to rest in Maplewood Cemetery in Paris, Tennessee.

Dr. Ryals' brothers and sisters: Emma Louisa Ryals (b. March 18, 1854, d. September 6, 1920); Edgar James Ryals (b. August 21, 1856; living); George Asa Ryals (b. February 2, 1858, d. August 13, 1932); Thomas Waverly Ryals (b. May 11, 1860; living); Lelia B. Ryals (b. 1862; living); Reuben Herbert Ryals (b. September 14, 1867, d. August 7, 1934); Ellen M. Ryals (b. September 14, 1867; living) sister of R. H.

His father, Wm. B. Ryals (born February 13, 1819, died 1885), son of late James Ryals, who married a great niece of

Thomas Jefferson; mother's name, Martha J. Hudgins of Buckingham County, who was the daughter of Louisa Boatwright, sister to grandfather of Dr. F. W. Boatwright (president of University of Richmond).

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## CHARLES ADEY
## —1926

"He was born in England and came to Rhode Island when quite a young man and lived with his cousin (Mrs. Lucy Dorwin) until he entered Crozer Seminary, and from there he graduated. His first pastorate was old Sater's and while there he married Miss Mattie Adams, of Baltimore. She survived him and died in September, 1929. He resigned at Sater's Church to take up the work at Rehoboth and Marion churches, Maryland. He began his pastorate with them May 1, 1902, and remained on that field seven and one-half years; he then accepted Immanuel Church, Baltimore, and stayed there several years. His next move was to Winchester, Virginia, where he remained until his health forced him to retire from the ministry. He died December 12th, and was buried in Loudoun Park Cemetery, Baltimore." This information is sent by Mr. M. Fred Carver, Marumsco, Maryland. According to the best available information his pastorate in Winchester was from 1918 to 1923; yet he continued to reside in this city. His pastorate of the Marion Church was a trying one in the life of this body when it was struggling for existence; what this church is today is largely because of his ministry. He was a devoted pastor ever ready to minister to the temporal as well as the spiritual affairs of his people and the community; he was a loving and loyal friend. Rev. J. B. Williams said: "Brother Adey is a choice spirit, a good student and one hundred per cent man."

After Mrs. Adey's death, one of our papers carried the following interesting information: "According to a press dispatch the will of Mrs. Charles Adey was filed in Baltimore, Maryland, this month, for probate in Orphans' Court, and two Virginia Baptist causes have been remembered in her will, namely, fifteen hundred dollars was bequeathed to an orphanage at Salem and eight hundred dollars to our hospital

in Lynchburg. The Foreign Mission Board of the Southern Baptist Convention was willed fifteen hundred dollars. Other bequests were seven thousand five hundred dollars to Marion Baptist Church, Marion, Maryland, and five thousand dollars to the library of Crozer Theological Seminary, Chester, Pennsylvania. . . . His widow returned to the vicinity of Marion, Maryland, where her husband was pastor many years ago and she was residing there at the time of her departure this month after a short illness."

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## WILLIAM HENRY LAWSON
### 1859–1926

He was born July 11th in Appomattox County, Virginia. He was of Scotch and English extraction. His paternal ancestors came as bride and groom direct from Scotland and established a home in Charlotte County, Virginia. John W. Lawson the father of William Henry, was a prosperous merchant of Brookneal, Virginia, and at one time a man of wealth. He was a staunch Presbyterian, though not bitter in feeling toward other faiths. Mollie Elizabeth Trent Baker, William Henry's mother, came of an established English ancestry and was born in Appomattox County, Virginia. Gentleness and loveliness of spirit characterized her life. She was deeply religious and was reared a Baptist, but after her marriage she united with the Presbyterian church. No doubt, it was through her that her son William learned of Jesus. Although he attended the Presbyterian church he never made a public profession until a young man in his early twenties. It was then after studying his Bible that he was convinced he was a Baptist in faith. The eight children were William Henry, Mary Emma Temple, Elinor, James Andrew, George Washington, Nancy J., John Carrington, and Robert Baker. William was a youth of high ideals. Men respected him. He was careful of his dress and person. He was most human, mingling gentleness with dignity. His strength of character won for him the confidence and admiration of his associates.

He received his education through private schools and was to have been a student at Richmond College when because

of his father's great financial losses he entered the business world. There he met with success becoming a traveling salesman for the Kinnier China & Glassware Company of Lynchburg, Virginia. He was a most capable salesman, and soon went to E. B. Taylor China & Glassware Company, Richmond, Virginia. It was while with this firm that he won the distinction of being one of the finest salesmen in the State. He rose to an even more lucrative position with Craddock & Terry Shoe Company, Lynchburg. He now felt the call of the ministry so deeply that he thrust aside all worldly gain. During his business career he was reading, enriching his mind, studying human nature, and trying to interpret the Bible.

Of his presbytery was his beloved friend, Dr. W. E. Hatcher. He preached his first sermon at Mt. Tabor Church. Buckingham County, Virginia. His text was Philippians, 3:13-14: "Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Among other churches he served were Buckingham, Fork of Willis, Tar Wallet, Chester and Glen Allen. His theology was sound. His sermons scriptural and full of pathos. He always brought a message for real thought.

He was ever zealous in urging young people to make any reasonable sacrifice to receive a college training. He was for many years a trustee of Fork Union Military Academy, and was influential in securing many students for the Academy and the University of Richmond.

The last ten years of his life he was evangelist for the State Mission Board. His work with the Board is best expressed by an extract from the *Religious Herald* written by his dearest friend the late Rev. R. D. Garland and Dr. J. T. Watts. "Brother W. H. Lawson, a beloved evangelist of the Board since 1916 passed away in Dickenson County, Friday, February 26th. In his usual health, he went to Clinch Valley a few weeks ago to take temporary charge of the Baptist churches on that field. He had entered upon his duties with enthusiasm. The news that he had suffered a fatal stroke was received with profound sorrow at the offices of the

Board, and by a large number of friends in all parts of the State. He had marked evangelistic gifts, which were employed for the most part in the more difficult fields of Virginia, and in that work his labors were crowned with rich success. He was also very effective in working up mission fields and leading in the canvass of the membership to provide for pastoral support. He was able in many instances to make the pastor's lot easier and to put the churches in a better position for efficient service. He was a good man, full of the Holy Spirit and wisdom. He was winsome, affectionate, loyal, and energetic. No task assigned him was ever shirked or thought to be hard, but he was ever ready to go anywhere it pleased the Board to send him, it mattered not at what sacrifice of personal comfort or convenience."

R. D. Garland
J. T. Watts

He married the beautiful and cultured daughter of Walter Anselm Chambers and Eveline Moseley Harris Chambers of Buckingham County, Virginia. To this union were born three children, Cora Chambers, Wellford Chambers, and Mollie Willis. His devotion to his wife was unexcelled. Their married life was one of deepest affection and perfect harmony. His wife too was a Baptist and it may be truly said: "For whither thou goest, I will go; and where thou lodgest, I will lodge; they people shall be my people, and thy God my God."

He was a Mason and for years Grand Master Deputy of the State. He died February 26th. His body sleeps in Hollywood, overlooking the historic "James."

Cora Lawson Pettit

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## ANDREW BROADDUS, III
### 1853–1926

Some years ago the *Religious Herald* published a series of articles on certain Virginia Baptist families. One of these sketches was "The Broaddus Family." The Andrew Broaddus branch of this distinguished family has been remarkable for an Andrew Broaddus in three generations, all three able

Baptist preachers, all three pastors of Salem Church, Caroline County, their united pastorates of this country congregation covering over one hundred years. A sketch of Andrew Broaddus, I, is found in Series II of "Virginia Baptist Ministers"; a sketch of Andrew Broaddus, II, is in Series IV.

Andrew Broaddus I was the grandson of a man of Welsh extraction who settled in Caroline County about 1717. This early settler's son, John, was the father of twelve children, Andrew being the youngest. Andrew I, was married four times these several wives being Miss Fannie Temple, Miss Lucy Honeyman, Mrs. Jane C. Broaddus (*neé* Jane Honeyman), Miss Caroline M. Boulware.

Andrew Broaddus II was the son of his father's third wife; he married in 1938 Miss Martha Jane Pitts. Of this marriage, Besides Andrew Broaddus III there were these children: Julian, Florence, Luther, Columbia, Mabel, Everett and Minnie.

Andrew Broaddus III prepared himself to be a lawyer, taking his B. L. degree at Richmond College. While there his room-mate was W. Thomas Hundley. They were close friends until death broke the fellowship. The only discord in the music was when in their room in Ryland Hall young Broaddus played his bed-fellow false by letting in "the gang of toe-pullers who were bent on testing the resisting power" of his digitus maximus. After a short term at the bar he turned to the ministry and after studying at the Southern Baptist Theological Seminary was ordained at Salem Church, Caroline County. His earlier ministry was at Fork Union, Red Bank (Eastville and Lower Northampton), Morattico, and Bowling Green (Providence, Bethel, Upper Zion and Massaponax). Upon the death of his father he was called to Salem Church to succeed his father and grandfather.

For seven years he was also pastor of Mt. Hermon. One of the steps in progress at Salem Church was when it passed from twice a month preaching to every Sunday services. While this Caroline County community did not have large growth in population nevertheless Salem did grow. At the end of twenty years of this pastorate the roll had gone from 171 to 300; the gifts to missions from $77 to $1368; the pastor's salary and other home expenses from $295 to $1023.

In these years the meeting-house had been enlarged and beautified more than once, and missionary organizations multiplied. At the rounding out of his twenty years Mr. Broaddus preached a historical sermon in which he set forth the outstanding aims of his ministry, described the fine fellowship existing between pastor and people, gave the figures just quoted and as explanation in part of this long pastorate said "that at any time during these twenty years they had but to intimate that they wanted a change and they could have had it." This sermon in full was published in the *Religious Herald.*

October 17, 1920, was a red letter day at Salem Church. It was a beautiful fall Sabbath; a great crowd and almost all the pastors of the Hermon Association were present and friends from Berryville, Richmond and Fredericksburg. The occasion was the centennial celebration of the pastorate of the Andrew Broaddus triumvirate. The unique event of the day was the presentation to Andrew Broaddus III of a loving cup bearing this inscription:

Andrew Broaddus I, 1820-1848
Andrew Broaddus II, 1848-1896
Andrew Broaddus III, 1896-

Andrew Broaddus III "was not a pulpit orator in the sense his grandfather was, nor did he measure up to his distinguished father as a logician and theologian, but he was an impressive and attractive speaker, a safe and sane thinker, with a discriminating sense of values, a fine interpreter of the Word, a student of human nature, detecting and detesting shams, a man of sound judgment and above all a man in whom there was no guile." He "never sought places of prominence. He was modest, almost shy in matters of this kind. He was incapable of envying his brethren who were called to places of prominence and leadership." One of his members thus described his personal appearance: "We can see him now, as with broad shoulders, erect, immaculate in his well-cut suit of gray, his face firm and handsome, he walks into the pulpit and hangs his hat on the back of the chair before he begins his sermon." After his death, July 29th, his portrait, a gift to the church from his widow, was unveiled.

For some years before his death he was a great sufferer, nor did more than one surgical operation bring him relief. As the end drew near while prepared to go he did wish that he might have three or four more years of life and work. During his last illness his little grandson, Andrew Broaddus V, would climb up many a day on the bed and say in his piping childish voice: "How is my dear granddaddy today?"

In the house at White Plains in which he was born (March 29th) he died (October 1st).

He was married October 23, 1878, by his father, in Richmond, to Miss Carrie Power (daughter of Dr. F. W. Power and Caroline Hames). Of this marriage there were six children; two died in infancy the others being Carrie (who died in 1823), Gay, Lois and Lieutenant Kirk Broaddus. His wife died in 1891. In 1902 he was married to Miss Rena Floyd at Red Bank Church, Northampton County, Virginia.

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## NATHANIEL ODEN SOWERS
### 1842–1926

As a boy in Clarke County he belonged to a company of lads who drilled regularly and no wonder, for the town of Berryville has its Revolutionary memories. He was one of four guards around the scaffold when John Brown was hung and went out with the Clarke Rifles. He was in Company I, Second Virginia Infantry, and served with the Stonewall Brigade on many a battlefield until he was wounded at Mine Run, November 28, 1863, his twenty-first birthday. His arm was made so stiff by this wound that he was no longer able to fire a gun, so he was assigned to hospital service when he said he "would nurse others back to health that they might fight the Yanks." His cheerful, faithful spirit animated him all through his life. Many Confederate soldiers were converted during this war and he was one of this number.

After one of the Fredericksburg battles he was baptized by the Rev. Mr. Walton in Skinker's Dam. At once he sent home to have his name enrolled at the Berryville Church. "It was said that after his conversion he was just as good a soldier of Jesus Christ as he had been of General Lee." After this war he was for many years in the West doing missionary work in

Missouri and the Indian Territory; his courage, sincerity, and real goodness won the affection and confidence of the Indians, indeed of all classes of men. It was while he was in the West that he was licensed to preach and then ordained. As missionary and colporter he built more than one church. Upon his return to Virginia he took pastoral charge at Stanley and Kimball in Page County and possibly at one other point, leading in the erection of two church houses. His next service was at the Davis Orphanage, Charleston, West Virginia, where for almost a quarter of a century "his administration was at once wise and compassionate."

He was married three times. His first wife was Miss Adelaide Pendergrass. Upon her death he married her sister, Miss Katharine Pendergrass, the dates of these marriages being respectively 1872 and 1879. His third wife was Mrs. Kate M. Saunders; this marriage took place in 1906 in Martinsburg, West Virginia; she died June 26, 1918. When failing health led him to give up work, he spent some time in the home of his only son, Mr. Marion O. Sowers, Claremont, Florida. However, he was for quite a season with his sister, Miss Hattie B. Sowers, Berryville; she furnished the material on which this sketch is based; it was at her home that he died April 27th. He was the son of Daniel H. Sowers and Frances A. Oden Sowers. His brothers and sisters were: Mary C., William D., James S., Robert L., Frances B., Harriet B., Frederick B., John B., and F. A. His picture when he was no longer young, showed a high forehead, a kindly face, a good growth of hair, a moustache and a goatee.

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## ROBERT MANSON TAYLOR
### 1883–1926

About December 10th Rev. R. M. Taylor the beloved pastor on the Lovington field, violently ill, was taken to the hospital in Charlottesville, where he was found to be suffering of a severe case of appendicitis. Soon peritonitis developed. He passed away on Tuesday, December 21st, at the age of forty-three. He left four splendid churches that loved him and in which his work was prospering. His last year was his best, enrolling more by baptism than any previous year

and showing larger development in all of his churches. He left a faithful wife, four charming little boys and a beautiful little girl. His aged father and mother also survived him with two brothers, and two sisters. The funeral was at Mayo, Henry County, where he was born and reared. The services were conducted by his cousin, Rev. W. C. Taylor, of Blacksburg, who writes of him thus:

"He was led to the Saviour while yet a youth by the Rev. W. S. Leake and was baptized by his cousin, Rev. John Lee Taylor. . . . While in Richmond College he began to preach and became so overwhelmed with the destitution of the churches of the Blue Ridge Association that he left college and entered fully upon the work that lay so heavily on his heart. He continued his studies however, and at Lovingston had begun the study of Greek under the tutelage of Professor Garnett, of the Lovingston High School. He hoped later to take a full course at the Seminary.

"Of the eight Baptist ministers of the family to which he belongs, he was the fifth to finish his labors. . . .

"Opportunities for larger work were continually opening before him and as he embraced them he made good. Not a task of his was ever marked by defeat or failure. He was several times called to return to fields of former labors, but he always held on to immediate duty, although often at a sacrifice."

His parents were Joseph Alexander Taylor and Elizabeth Virginia Oakley.

His wife before their marriage, was Miss Madge Riva Pratt; their children, Robert, Lawrence, William Alexander, Sam Frank, James Carson, Irene Pratt.

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## GEORGE JONADAB HOBDAY
### 1847–1926

The outstanding service which he gave to Virginia Baptists and the Kingdom of God was as the first superintendent of the Baptist Orphanage in Salem. He continued in his office fifteen years (1891-1906). An orphanage was an unknown field for our brotherhood when this institution was established and many problems had to be solved by Mr. Hobday and his

co-workers. He started with two children. He entered upon his duties May 1st and on July 1st the first brick of the first building the Evans Cottage was laid. During his administration these other edifices were erected: An infirmary, a barn, a reservoir, an industrial shop, the Ellett Cottage, the Administration Building and the Portsmouth Cottage. After his work at the Orphanage closed a cottage was named after him and then with funds coming from the "75 Million Campaign" this cottage gave way to the Hobday Home Economics Building, so his name in the records of the Orphanage in brick and mortar, handed down from generation to generation is destined to live as long as our orphanage lasts. During the Jamestown Exposition he was appointed curator of its buildings and grounds.

The son of Thomas J. Hobday and Winifred E. Rudd, he was born in Portsmouth, Virginia, February 15th. He received his educational preparation for life at the Virginia Collegiate Institute, Portsmouth, Virginia, Richmond College and the Southern Baptist Theological Seminary; at "Richmond" he was popular with his fellow-students and a favorite with the professors; at "Louisville" the tokens prophetic of his future usefulness were even more marked.

During his college days he was a delegate from his mother church, Court Street, Portsmouth to the Semi-Centennial of the General Association in 1873 and was living fifty years later though his bodily infirmity prevented his being present at the centennial; however, he was counted one of the "Old Guard" and his picture and a sketch of his life are found in Dr. T. L. Sydnor's "Living Epistles."

His ordination to the ministry was at the hands of a presbytery whose names are illustrious in Virginia Baptist annals: Jeter, Burrows, Curry, Deans. His churches and fields were: Salem, Chesterfield; Hebron; Hicksford; Waverly; Byrne Street, Petersburg; Berkley; Shiloh; Old Shop. He was married November 8, 1877, to Miss Mary S. Thurman, a niece of Rev. J. B. and Rev. J. E. Hutson; the former performed the ceremony.

His face showed determination and yet was not sad; he was of average height and not of portly build. He was secretary of the General Association for six years, 1885-1890, and

in 1913 gave to the Virginia Baptist Historical Society a file of minutes of the Portsmouth Association and a history of this Association in manuscript.

His last years were marked by physical distress and blindness so that he was almost a recluse in his closing days but having the comfort of his faithful wife and living at 505 Berkley Avenue, Norfolk; she survived him, living until December 17, 1931; she is remembered in the Berkley Avenue Church, where she had her membership, and which was largely the "child" of her husband and herself, by her cheery optimism and saving sense of humor.

The children who survive him are: Mrs. J. E. Anderson, Norfolk, Virginia; Mrs. John Y. Burton, Elsom, Virginia; and Mr. George Hobday.

On May 30, 1935, a tablet to his memory was unveiled at the Baptist Orphanage, the gift of the "boys" and "girls" who knew and loved him in their early days at Salem.

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## ARCHER ALEXANDER SCRUGGS
### 1853–1927

"This useful and earnest Baptist minister was born in Prince Edward County, Virginia. He attended Richmond College and Crozer Seminary, supplying churches during the time. He served churches in Amherst County, Virginia, and after leaving the State became pastor of the First Baptist Church, Brewton, Alabama, where he was married. Thereafter he served churches in Illinois, Iowa and Arkansas. He was district superintendent of the Anti-Saloon League in Texas four years, and later served the same good cause in Florida.

"Several years ago he retired and lived at Hattiesburg, Mississippi, where he died February 21st, after an illness of two weeks. His body was brought back to Virginia and laid to rest at Spring Creek Baptist Church, Prince Edward County. He is survived by three sons and a daughter."

W. S. Royall

For a number of years his address in our General Association Minutes was Darlington Heights (Spring Creek Church)

and in the 1885 Minutes he is set down as the pastor of Red Oak and Midway churches, Appomattox Association. He was the son of John H. Scruggs and Addaline Wilkerson; his sisters, Mary, Elizabeth, Sarah Jane, Susan Ann; his brothers, John Richard, Hartwell, William. Archer Alexander Scruggs married Miss Maggie Miller and of this union there were three children, two sons and one daughter.

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## GEORGE WHITE McDANIEL

### 1875–1927

When in 1904 the Southern Baptist Convention met in Nashville, a committee of the First Baptist Church, Richmond, was there. They were in search of a pastor. On Sunday when they attended various churches, one of the committee, John C. Williams heard a young man from Texas preach. His report was so favorable and enthusiastic that this young man was called and the following January came as pastor to this historic church in the capital of Virginia.

So George White McDaniel, just entering his thirtieth year, began a pastorate of almost twenty-three years which was to be the zenith and climax of his life's work. While as a youth he had thought of being a lawyer he was preeminently fitted to be a preacher. Even in his college vacation days and before his ordination he had been successful in protracted meetings, and as a student in various debates and oratorical contests had won the honors for his alma mater, on one such occasion being met upon his return by the whole student body with a brass band. His bearing and figure in pulpit and on platform immediately commanded the attention of an audience, and his voice was at once strong, mellow and pleasant. He believed profoundly the truth he presented and was convincing. His mind was alert, moving at once to the heart of his theme. With argument illumined by illustration and poetry he drove home his message and appeal. His power as an orator never led him to neglect his pulpit preparation. While not in the strictest sense a student he knew how to get and get quickly the material he wanted. He soon came to be one of the outstanding preachers in Richmond. Crowds

gathered to hear him preach. As the years passed he became increasingly a blessing to his church and to the state of his adoption and this mother church and Virginia were also a blessing to him.

Virginia Baptists have more than once had in the pastor of this great church a great denominational leader. Dr. McDaniel became such a leader. He soon was known all over the State among our people, attending in the years practically all our district associations and preaching on special occasions and in protracted meetings in many of our city and country churches. In these excursions his power to remember people and call their names stood him in good stead and the men all over the State whom he addressed by their first names were numbered doubtless by the thousands. If such a comparison is allowable he was greater on the platform than in the pulpit. In several campaigns among us he was our great, resourceful, victorious leader. In the Seventy-five Million Dollar Missionary Campaign, his address in Lynchburg was heard in substance all over the State. When Virginia was to vote on the Prohibition measure he was perhaps the greatest leader in this exciting and vital canvass all over the State.

His love for his dogs, horses and the hunt furnished him with most effective illustrations. People especially perhaps in the country, with almost breathless attention listened to his description of his following the hounds. One year at the Valley Association at Fort Lewis Church, in the Seventy-five Million Campaign he told at length the story of such a chase. Everybody saw and heard the dogs. Nor was he giving such vivid details for amusement or for oratorical effect; each dog was the picture of a type of Baptist, the dog who turned back, the dog that kept on to the end. This story became a classic all over the State; many knew his dogs by name.

On occasion he appeared before the Virginia Legislature, as for example when he championed the cause of religious liberty and opposed the compulsory reading of the Bible in the public schools. An editorial in a Northern paper had this to say about this occasion and his speech: "About two weeks ago the Legislature of the State of Virginia voted down a bill requiring the compulsory reading in the public

schools of the State of passages from the Bible. The fact that the bill was rejected because of the spirited address in opposition to it by a Protestant minister, the Rev. George W. McDaniel, pastor of the First Baptist Church of Richmond and head of the Southern Baptist Convention, is most extraordinary because Protestant ministers are usually the most ardent proponents of such measures. Dr. McDaniel's speech was a calm and dignified plea for fidelity to the foundation stone of American religious liberty,—the complete separation of church and state. Religion, he pointed out, is a purely voluntary and private concern of each individual, and there is nothing which works to the detriment of religion as does compulsion. Speaking especially to Baptists, Dr. McDaniel reminded them that they were once a small group, which has grown in spite of persecution and is now the dominant sect in Virginia, and that they should be the last to force upon the other sects a practice which is distasteful to the latter."

Nor was his work with and for his church limited to the pulpit. In his earlier years he knew every member by name and visited all. When the roll had grown from 923 to 2041 this task was more difficult. While he labored for and with Virginia Baptists they honored and used him in many important places of trust and leadership, first and last he was on the Foreign Mission Board, the State Board of Missions, the Board of Trustees of the University of Richmond, president of the Orphanage Board and moderator of the General Association. He was regularly in the Sunday school, when it opened to greet those who were on time and again came down from his study for the closing moments. Other organizations in the church grew or came into existence under his fostering care. He expected his people to contribute of their money and set them an example, his gifts having grown when his children's education had been completed to one-fifth of his income. He knew the financial ability of his members and knew what individually they were giving. When Virginia Baptists made special collections for the various missionary objects the annual offering for State Missions one year, had just been taken. A few days later one of the men of the church said to his pastor,

"How did the collection for State Missions go? I am greatly interested in State Missions."

Dr. McDaniel replied, "I scarcely think you are. You gave only $20 and last week your seat at the horse show cost you $20."

The rebuke was accepted in good part and the $20.00 increased to $100.00.

Dr. McDaniel was more interested in men and morals than in money. Many churches sought him as pastor; one, through a committee, offered to give him the best residence in their city, let him name his salary, allow him the whole summer as vacation, and let him pick any automobile on the market except a Cadillac. Dr. McDaniel read every year to his church an annual letter which letters came to be called "State papers" and were often if not always published in the *Religious Herald*.

When he had been with the church some eleven years he felt that all were resting on their oars satisfied, many of them not attending Sunday school, prayer meeting, and the Sunday evening service; some who at first were enthusiastic had grown indifferent. So he resigned saying among other things: "My life is too short to spend it where I can secure no better cooperation." The incident attracted wide attention. *The Literary Digest* commenting on it carried an article entitled "Pastors whose hearts are breaking" in which the question was asked, "When ought a pastor to resign?" The church was aroused; the resignation was withdrawn.

Dr. McDaniel was a good and great pastor-preacher; and the First Church a great, a good church. They had been good to other pastors; they were good to him. Every year on his birthday the men of the church were given a banquet when distinguished speakers were present. On the twentieth anniversary of his pastorate the entire membership was invited to a banquet in his honor. Upon the twenty-fifth anniversary of his marriage he and his wife were presented with a silver tea service properly inscribed. In 1912 the church gave him a leave of absence of four months for a trip to Europe and Palestine with a purse for his expenses. When several years before his death there was a serious and alarming break-down

in his health his people were generous and considerate towards the pastor they admired and loved.

His church and Virginia Baptists rejoiced that his usefulness went far beyond his adopted state and city, and when he was made president of the Southern Baptist Convention, one who had attended the Convention said that Dr. McDaniel was the best presiding officer of the body he had ever seen. He was intense in all he did. Once in his early days the protracted meeting where he was preaching seemed to come to a dead-lock, so he left. He was energy incarnate and endurance to the nth degree.

As at least a sample of his sermons take two of his messages in the Enon meeting. His first was on the text "This man receiveth sinners and eateth with them." (Luke 15:2.) He told about a child lost in Texas for whom a great body of men searched for thirty-six hours without stopping. At last they found her with face scratched, dress torn and having a strange look No one dared touch her until her father came; he clasped her in his arms, kissed her and kissed her again and again until she knew him and was well. Another sermon was about the woman who had been sick twelve years; this he called a story in five chapters: 1. The Dreadful Disease. 2. The Steadfast Seeker. 3. The Finger of Faith. 4. The Complete Confession. 5. Perfect Peace. His capacity for strenuous and manifold service was made the more possible since he knew how to snatch short seasons of rest and sleep and since he slept well of nights. He was not in the habit of writing out his sermons; indeed he seemed a man of action, speech, out-of-doors, public assemblies rather than one addicted to the pen, sitting at a desk, authorship. Yet with all his other service he was able to write these books, namely: "The People Called Baptists," "The Churches of the New Testament," "Seeing the Best," "The Supernatural Jesus."

He fell asleep in the hey-day of his power. He never expected to reach old age. He seems deliberately to have chosen the shorter term of years but every hour and day was filled with labor. His father and mother died before they were sixty so he may have felt that his heredity did not promise him long life.

He was born on Thanksgiving Day, November 30th, the only son of his father, at "Wallace Prairie," the old plantation, Grimes County, Texas. Young McDaniel had the struggle with poverty that has been the lot of many a preacher. His half-sister, eighteen years his senior, rejoiced at his birth and afterwards, in her own home became his foster mother. His father was of Methodist stock and bore the name of an early Methodist bishop but the maternal side of the house was as strongly Baptist. He was converted in a Methodist meeting (as indeed was Spurgeon), and at the same service as his sweetheart. She urged him to join the (Methodist) church when she did. This might have been his decision but for the timely word of his cousin Edna Kennard, who suggested that he wait a bit and read his New Testament.

His early education was rather intermittent and but for a wise father might have ended at a business college. The rather delicate boy was to wax strong in body, thanks to pony, calves, his team to and from school, oxen with which he earned his first money, and horses that were to be his friends all his life. At his conversion there was a whisper that he ought to preach and when he became a student at Baylor University and a member of the household of Dr. B. H. Carroll the clearer call to the ministry was heeded.

Sweethearts seemed to have been ever present in his life, so little wonder that when *the one* appeared on the scene, her reason for not accepting him was that she believed *another* had his heart. He overcame this and her other objections and they were married, while he was yet in college.

The bride was Miss Martha Douglas Scarborough, daughter of Hon. J. B. Scarborough, Waco, Texas, a graduate of Baylor and of Vassar and at the time of her marriage, teaching Modern Languages at Baylor. Not so long after this marriage in her husband's seminary days in Louisville, she was in the congregation at the McFerran Memorial Church one Sunday when he was the student supply; she overheard a remark at the close of the sermon: "Well, there's a promising young theolog; he bids fair to do well if he only doesn't go and marry some 'tacky' who will be a millstone about his neck." Certainly he had not married some "tacky" but a gracious and gifted woman, who through the years was his

guardian angel and though always frail in health has survived him; her "life" of her husband has supplied much of the material used in this sketch all too brief for the wealth of anecdote and interesting details which is found in this book.

While at Louisville this "young theolog" wrestled, in a sheer sense of duty, with Hebrew and Greek, sat at the feet of Drs. Whitsitt and Mullins, was pastor of his first church, Central City, Kentucky, and at the request of this body was ordained into the gospel ministry. From Louisville he went to Texas to be pastor of the church at Temple. After two and a half years there he became pastor of the Gaston Avenue Church, Dallas. In Dallas he heard the call for Richmond, Virginia.

This picture of this great preacher would not be complete, without some words about his lighter vein and his home. He was never without a dog, a horse, colored people, children and a sweetheart, his real sweetheart being the wife whom he cared for tenderly all the years of their wedded life through many long seasons of illness and infirmity. Yet once, when he asked for names of those whom he should visit a deacon handed in a card bearing this name: "Mrs. George W. McDaniel." He never sold but one dog and finally got that one back. Various devices were adopted not to let his dogs become too great an expense. He tried to see life from the dog's standpoint and once through the pen let the dog tell his own story. He knew the "points" of a good horse and always had one. His church sent once to a distant place in search of just the right animal for him; and he prized a saddle which was given him by Lady Astor's father. Upon the inauguration of one of Virginia's governors Dr. McDaniel's horse was the choice for the parade. Alas! since "his excellency" was not wise enough to follow directions, he so narrowly missed being thrown that his pride had a tragic mighty fall.

His father, Francis Asbury McDaniel was born in Sumter County, Alabama, August 8, 1839; his grandfather, Henry McDaniel, was born in Amherst County, Virginia, going first to the Carolinas and then to Alabama. This Henry McDaniel was a pious man and staunch Methodist; he rode from Alabama to North Carolina, on horseback in 1840 to join a

Methodist church and in 1850 built a Methodist church, still standing, at Sumterville, Sumter County, Alabama.

Dr. McDaniel's grandmother was Delilah Harris, who was born at Fort Stevens, the first capital of Alabama, in 1811. She and her husband met at a picnic where it was love at first sight. He was always fond of repeating the story of this meeting. The ardent devotion of this husband to his wife is shown by the fact that once when he was desperately ill and was advised by his physician to make any needed business plans immediately while consciousness remained, he called his wife and said: "Delilah, promise me you will never marry again." She replied: "Mr. McDaniel, I have for twenty-five years made you the best wife I possibly could, but I can't promise, in case of your death, if another should wish to protect and comfort me, that I would decline." Whereupon, the ill man at once made a rapid recovery.

The paternal great-grandmother was Mary Gilbert, of North Carolina, who is buried near Wilmington. The great-grandfather was William McDaniel, of Halifax County, Virginia.

The Virginia records show various grants of land to the McDaniel family from 1763 to 1767. In 1783 the records of Amherst County Virginia list George McDaniel as having "seven white souls and seven black souls."

On June the fifth 1775 Henry McDaniel with other inhabitants of Amherst County Virginia, was a pettioner to the House of Burgesses for a ferry to cross the Fluvanna River for convenience in attending Bedford County Court. The Virginia Will Book records the will of Henry McDaniel as having been probated September 19, 1782.

George, Henry and John were family names, repeated in every generation. The Virginia Historical Society records the fact that the McDaniel family first came to Virginia with a large Scotch-Irish colony by way of Pennsylvania about 1735. They seemed to have been substantial citizens in every respect through succeeding generations.

The McDaniel clan, according to these records, descended from a Scottish chieftain.

The father, Francis Asbury McDaniel, was named for the distinguished Methodist bishop. He was educated in Ala-

bama, having every advantage of the higher institutions of his day. He came to Texas in 1870 and taught school in Chapel Hill one year, and the next year at Harmony. He was the embodiment of integrity and courage, with tremendous force of character; he cared little for public life with its ephemeral honors, but preferred the quiet retirement of the country where his life was spent with his books.

While teaching at Harmony he met the young widow of Mr. John Ashford, and before many months they were married. The mother, born Letitia White, February 19, 1835, was also a native of Sumter County, Alabama, but had come to Texas in 1840, where for succeeding generations the family have been honored citizens of the state. Her parents lived near Anderson, where she first attended school. She studied at Baylor College, at Independence, and was married at the age of seventeen to John G. Ashford.

Five daughters were born in this family, two of whom died in infancy. Widowed by the War Between the States, the mother reared her daughters alone. Those surviving afterwards became Mrs. G. A. Busby, of Houston; Mrs. G. A. Mitchell, of Rusk; and Mrs. W. M. Anderson, of Navasota. Mrs. Mitchell died some years ago.

After her marriage to Francis Asbury McDaniel in 1874, the home was maintained on the old plantation where George was born and lived until his thirteenth year, when they removed to Navasota. Here both parents died; the mother, after an illness of typhoid fever on September 25, 1891; the father, of pneumonia on January 1, 1892. The surviving first cousins of the McDaniel family are Judge Henry McDaniel, of Demopolis, Alabama; Honorable Lewis McDaniel, of Colliers, Greenville, South Carolina; H. B. Wilson, U. S. A., Fort Slocum, New York; and Mrs. Leslie G. Burdette, of Birmingham, Alabama. The two other cousins of that generation passed away in recent years, John McDaniel, of Demopolis, Alabama, and Delilah McDaniel Newman, first wife of Judge James B. Newman, of Nashville, Tennessee. The surviving first cousins of the White family are Mrs. Elizabeth Baker and Mrs. J. N. Baylor, of Navasota, Texas, and Mrs. Lelia Cawthorne, of Houston, Texas, and Mrs. Lizzie Kennard, of Austin, Texas.

Dr. McDaniel's funeral was August 20, 1927, at his church, those conducting it being: Dr. Solon B. Cousins, Dr. Jeff D. Ray, Dr. T. B. Ray, Rev. T. W. Johnson (representing the colored people), Dr. G. W. Truett, Dr. Dunaway, Dr. J. T. Watts, Rev W. L. Davis. The burial was in "Hollywood."

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## WILLIAM LUNSFORD
### 1859–1927

As a boy on his father's farm in Roanoke County, Virginia, he learned to read in the old field schools and got in touch with the outside world through the *Religious Herald,* the first paper he ever saw. He was a student at the University of Virginia where he won his A. B. degree. He began his life work as a lawyer and while he was a faithful church member and deacon his heart and mind were not at rest for he felt called to preach. Dr. H. W. Battle tells how this young man sought his counsel and advice, having learned that Dr. Battle had first been a lawyer. They talked and prayed together far into the night but when the young man went out the matter was settled; he had decided to preach. Then although he was married and was the father of children he left his comfortable home in Roanoke to become a student in the Southern Baptist Theological Seminary, Louisville; this was in 1899. Here one of his chief friends was George W. McDaniel, a student, also married but his wife was with him. About his fellowship and friendship with Mr. Lunsford, Dr. McDaniel in an extended sketch said: "Quite naturally he was lonely, separated as he was from his lovely wife and children and home. He found a congenial spirit in my wife. Whenever I was absent for a Sunday during those early months he would occupy my place in the delightful boarding home of Mother Carey. On Mondays when we would meet at class he would say 'George go away again. I get so tired of the mess hall fare and long for my own family board. The nearest thing to being at home is being with your wife and at Mother Carey's table'." Dr. McDaniel thus continues about his friend's career at Louisville: "Dr. Kerfoot received a request from Eminence, Kentucky, to visit the church and

preach and help them out of a difficult situation. He was unable to go and sent William Lunsford as his substitute. The church was divided over an issue about the deacons, and the lewd fellows of the baser sort were betting in the bar rooms on which faction would win. When Lunsford preached that first Sunday all recognized that a man of God was among them. He was promptly called to the pastorate. His experience as a deacon, his diplomacy, in the law and his consecrated Christian tact brought order out of discord and soon the church was at peace."

His pastorates, besides Eminence, were: Jefferson Street, Roanoke, 1897-98; Bowling Green, Kentucky; Waco, Texas; Asheville, N. C.; Edgefield, Tennessee. Dr. McDaniel says: "In every pastorate the story was the same—the most cultured people in the church and community were drawn to him by his refinement, the unconverted were won to Jesus by his persuasive methods. Visit any of those communities today and it will be noticeable that the Christians of the highest type who survive him hold him in endearing recollection."

At the meeting of the Southern Baptist Convention at Hot Springs, Arkansas, May, 1918, what is now known as the Relief and Annuity Board was established and the election of the secretary of the Board left to the Board; Dr. Lunsford was elected. This position he filled for ten years, until his death, though his last illness of one year, practically incapacitated him for service during that twelve months. Upon his death the Board in their annual report to the Convention of 1928 spoke of him as "our beloved founder and first corresponding secretary." This report further said, "Only the fine organizing ability of our deceased secretary, displayed by him while he was in the enjoyment of vigor of mind and body, made possible the smooth running of the machinery of the Relief and Annuity Board during his last illness and after his departure. Our only regret is that the expert medical attention which was provided could not prolong his useful and valuable life. His body was taken back to his loved Virginia for interment after suitable memorial services were held in the First Baptist Church of Dallas, where for a decade he had been an honored and beloved member. To Mrs. Lunsford, who through all the years of Dr. Lunsford's

fruitful ministry and especially through the period of his very strenuous efforts in establishing the work of Ministerial Relief among Southern Baptists, stood by him as a true heroine and helper, we are sure that not this Board alone, but also every Southern Baptist, would express the deepest gratitude. The fidelity of this good woman to her husband's interest and to the great cause to which he dedicated his life for a decade, was so marked that her reward must surely be second only to his when the record of service to ministerial relief shall be fully known and the plaudits of the all-knowing Saviour shall be voiced in the hearing of the angels and the redeemed." On Sunday afternoon (May 20th) of this Convention at a memorial service an address was made by Dr. Henry Alford Porter, a long-time friend and admirer of Dr. Lunsford and the minutes of this session carried an excellent and life-like picture of Dr. Lunsford; he was an unusually handsome man, tall and erect in his figure and carriage, his face instinct at once with intelligence and genial good will; he was a real aristocrat in appearance, and better still, in heart, "he was courtly in bearing, humble in spirit."

Dr. J. B. Cranfill in 1923 in an article about Dr. Lunsford said: "When a new board comes into being the most important element in its success is its secretary. Secretaries are born but it is not always possible to recognize them. . . . All of us know now that his election was an inspiration and that through the long years in his happy service in the Master's cause, he was being prepared of God for the glorious work."

He was born May 22nd the son of Charles Lunsford and Julia Anne Preston. His brothers and sisters were: Boyd Lunsford, Arabella Lunsford, Georgia Lunsford, Alice Lunsford, Matilda Lunsford, Charles I. Lunsford, Abner Lunsford, Kirk Lunsford. He married Nannie Preston (daughter of Moses P. and Lucy Preston) of Roanoke, Virginia, December 31, 1885. His children were: Moses Preston, Charles Julian, William Brewster, Clack Campbell, Gordon and Julia Lunsford. He was ordained at the Vinton Church, Roanoke County, March 18, 1897. He received the honorary degree of Doctor of Divinity from Wake Forest College in 1906. He died May 24th at the Baylor Hospital, Dallas, Texas.

## GEORGE H. SHERIFF
## (?)–1927

It was in 1909 that the *Religious Herald* offered a prize to the Virginia country pastor, who in a year, traveling with horse and buggy, should make the greatest record in miles. The second in the race was the subject of this sketch. His score was 5000 miles and upon receiving his award he wrote to the *Herald:*

"Please accept my heartfelt thanks for the beautiful American Standard Version of the Bible, which I have received from the *Herald* as a present for making 5,000 miles with a horse and buggy in pursuance of my pastoral work last year. . . . I do so wish that the noble beast that breasted the storms of the winter and sweltered under the burning suns of the summer, to bring to his master this grand book, could understand and enjoy it with me. . . . "

Concerning his life and death Rev. W. E. Robertson wrote:

"He served as pastor in Crisfield, Maryland about six years. Leaving Maryland in 1901 he came to Virginia and was pastor of Four Mile Creek and other nearby churches for six years when he became pastor of Sharon and Colosse Baptist churches in King William County where he served with diligence and success for nearly twenty years. Brother Sheriff was a little late entering the ministry and so did not secure the special training which many enjoy today; and yet a kind Providence had wonderfully equipped him for the work of the ministry.

"His business experience was a great help to him in mingling with men. He loved men and men loved him. His clear ringing pleasing voice added greatly to the charm and force of his preaching. His wonderful earnestness was compelling and impressive. . . .

"His funeral was conducted by the writer on the lawn at Colosse Church on Monday, June 6th, at four o'clock in the afternoon, and his body was laid to rest in the peaceful cemetery adjoining the church. A great throng gathered to pay their respects and show their love to their former pastor and friend.

"He is survived by a widow, who was a faithful and devoted companion, and two sons, one in Crisfield, Maryland, and the other a minister of Wellsboro, Pennsylvania."

He died June 5th at the Convalescent Hospital, Richmond, after months of great suffering. (A little snap-shot picture shows him so erect in figure and so robust as to suggest many years of life and service.)

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## JOEL THOMAS TUCKER
### 1854–1927

The illness that caused his death was the only serious sickness of all his life. However while he was a student at Richmond College he had an eruption, caused by poison oak, that covered his whole body, and if not dangerous, was certainly most disagreeable. For greater comfort he was stretched out on a blanket upon the floor. This position seemed to show more plainly how tall and big he was. He was red as a beet all over and his eyes swollen and closed. Every ounce of his physical strength blended with the deep sincerity of his soul and his unfaltering faith in his Saviour to make a useful and earnest preacher and pastor. Forty-two years his work for God and his gospel was in Virginia and then on to end in Huntington, West Virginia. For a number of years he was secretary and treasurer of Baptist Ministers' Fraternal Benefit Association of Virginia. He gave freely of his time and thought to this organization and had much to do with the measure of success this undertaking enjoyed. His face and voice and manner set forth in most pleasing and impressive form the candor, genuineness and guilelessness of the man.

He was born at Well Water, Buckingham County, Virginia, his parents being Henry Tucker and Louise McGehee and his brothers and sisters, Walter J., Eliza, Ella, Henry J., Antonia, Martha Ann, George W., and Cornelius, a half-brother. He was baptized in August, 1873, by Rev. J. H. Newbill at Sharon Church. This church (Appomattox Association) licensed him in 1877 and ordained him in 1882.

His fields and churches, until he went to West Virginia were: Hopewell, Black Creek, Bethesda (Dover Associa-

tion), 1880-1886; Branches (Middle District), 1882-86; Hawsville and Cloveport, Kentucky, 1888-1889; East End, Richmond, 1889-1904; Branches and Bethlehem (Middle District), 1904-11; Central (Middle District), 1910-11; Four Mile Creek, 1911-16; Mt. Hope, Arbor and Amelia Court House (Middle District), 1916-22. (It was under his ministry that the Amelia Court House Church was organized in 1916.) In Huntington, West Virginia, he was the first pastor of the Washington Avenue Church and then of the new church that went out from it and that was named after him, the Tucker Memorial Church.

He was married to Miss Mattie Miller (daughter of James M. Miller and Susan Melvina Cash) of Hardin County, Kentucky, May 31, 1888, the ceremony being performed by Rev. Granville Dockery. The bride was the granddaughter of Rev. Warren Cash. She survived him and these children: Mrs. Louise Tucker Kirk, Huntington, West Virginia; Miss Josephine Tucker, instructor in University of Maine; Jesse N. Tucker, Mauchchunk, Pennsylvania; Dr. James T. Tucker, Walter Reed Hospital, Washington, D. C. He died in Huntington, West Virginia, after a season in the hospital, September 29th. The funeral was at the First Baptist Church, Richmond, and the burial in Hollywood Cemetery. The pall bearers were Mr. Tucker's nephews: Ashton File, Beckley, West Virginia; Dr. Norman File, Lynchburg, Virginia; Charles Tucker, Pittsburgh, Pennsylvania; Henry Tucker, Parkersburg, West Virginia; Thomas Patterson, Buckingham, Virginia.

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## EDWARD BAGBY POLLARD

### 1864–1927

"Only three days before his death he returned home, having finished a course of lectures at the New Jersey Summer Assembly of Young People. He entered the house tired, even exhausted, suffering somewhat, but he believed a night's rest would fit him for his service on the following day at the Lehigh Avenue Baptist Church where he was acting pastor. Sunday morning found him too ill to leave his

home; and medical treatment proving unavailing, he was removed to the Chester Hospital Tuesday afternoon, where he died shortly before midnight."

He was born at Stevensburg, King and Queen County, Virginia, October 9th, his parents being John Pollard and Virginia Bagby. As a boy and youth, his father being pastor of the Lee Street Church in Baltimore, he had his early schooling in the public schools of that city and reached the fourth year in the Baltimore City College. In 1880, his father having become pastor of the Leigh Street Church, Richmond, he entered Richmond College where in 1884 he received the degree of B. A. and the next year that of M. A. In the spring of 1890 he graduated at the Southern Baptist Theological Seminary and on July 29th that same year he was ordained at the Leigh Street Church, Richmond. After three years in New Haven, where he pursued his studies and was at the same time in charge of the Howard Avenue Mission (which after one year became a church he being the pastor) he obtained his Ph. D. degree from Yale in 1893.

On June 4, 1895, he was married to Miss Emily Tufton Mason, daughter of Professor Otis T. Mason for many years a curator of the Smithsonian Institute. In 1896 he was in Berlin. In 1901 he received the degree of D. D. at Richmond College. He was pastor of the First Church, Roanoke, Virginia, from 1893 to 1896. He was professor of Biblical Literature in Columbian College (George Washington University), 1896-1902. From 1902 to 1906 he was pastor and professor in Georgetown College, Kentucky. In 1906 he became professor of Homiletics in Crozer Theological Seminary, Chester, Pennsylvania, where he worked until his death.

Dr. Milton G. Evans, president of "Crozer," in a tribute to his co-worker said: "Choosing the Christian ministry as his vocation, he took his professional studies in the Southern Baptist Theological Seminary under the guidance of that prince of teachers in New Testament interpretation and homiletic art, President John A. Broadus. Inspired by the high educational ideals of distinguished theological teachers, the ambitious young student was drawn to Yale University by the magnetic power of Professor W. R. Harper, who was

attracting the most promising theological students of America by his disclosures of the riches of the Old Testament. Three years' residence in Yale, with its reward of Doctor of Philosophy, gave to the Baptist ministry one of the best equipped young men of his generation. A notably successful pastorate of three years at Roanoke, Virginia, attested the value of years of careful Christian culture in the home and splendid preparation in the schools, and gave promise of a most useful career in his chosen field of work. Then followed, in succession, a professorship in Biblical Literature at Columbian (now George Washington) University, pastorate and professorship combined at Georgetown, Kentucky, and professorship in Homiletics at Crozer Theological Seminary. These bare facts are in themselves meaningless. To state them is to mention names and dates only. The lightning flash reveals them as so many landing places on the stream, and tells us how far we have gone down the stream of life. It enables us to take our bearings, and occasions recollections and reflections. It is the God-given individuality of the one for whom we mourn that gives the dates and places significance. His creative personality took the raw material of opportunities of home and school and professional life and converted them into a character of beauty and of worth. To use a phrase of his own, he 'coined life into wealth'—a wealth of personal moral excellence, a wealth of unending Christian service.

"By native endowments and acquired graces and virtues, through severe mental and moral discipline in college and seminary and university, Dr. Pollard came to Crozer ideally equipped for the exacting, difficult and delicate duties in the Department of Homiletics. In pastorate and lecture room he had demonstrated his sympathy as pastor, his art as preacher, his ability as teacher, and his versatility as scholar. With these acquisitions he became my colleague and neighbor and friend. For more than twenty years we have worked together in the same field, walked together on the same paths, worshipped together in the same church. Always he illustrated in the community the rare combination of scholar and saint and man of affairs. In our city he was recognized guide and counsellor; in every civic movement for social righteousness in politics and in industry, men and women instinctively

turned to him. He was a social reformer without the air of superiority in moral culture.

"As preacher and pastor he was ever in demand. Pastorless churches immediately sought his services. His kindliness of spirit, his gentleness of manner, his simplicity of diction, his clearness of style, his freshness and virility of thinking, his transparency of character, his sanity in counsel, and his loyalty to denominational ideals—all these traits, and others also, made it inevitable that churches should think of him, as one of them expressed it on the calendar printed the Sunday following his death:

'He walked with God. His was the common lot
Of joy and pain wherein full life is found;
Yet peace was his, and love that faileth not
Shone in his face, diffusing light around.
He walked with God, all trivial cares forgot;
And lo! where'er he trod was holy ground.'

"As professional teacher of theological students my friend had an ideal preparation in study of the Bible in home and in school and in pastoral experience. His knowledge of the Bible was exact and varied. He had Dr. Broadus in technical study of the New Testament, and Dr. Harper in technical study of the Old. From the one he learned the value of text criticism; from the other the worth of literary and historical criticism. With these teachers a creative pupil such as Dr. Pollard could not be content with merely handling a dictionary, a concordance and a grammar. His scholarship was not of that mechanical sort. Hebrew and Greek were to him the windows through which he saw the marvelous historical landscape of Israelitish and Grecian culture. He had the warm human heart that felt the joys and sorrows, the failures and successes of fellow humans of long ago who were struggling up the heights to moral achievement. The Bible was to him God's voice now and for today's needs, and he felt constrained to be interpreter of that voice to the young men in his lecture-room. To adopt a figure borrowed from another, and used in a different connection, my fellow-teacher did not conceive the Bible as hoops of a barrel to hold the

staves together, but rather as the bark of a tree that grows with the growth of the tree and expands with its expansion. Thus he could mediate its abiding truths to old and young, to the rich and to the poor, to the learned and to the ignorant. As teacher he was essentially the reconciler. By temperament, by acquired Christian courtesy, by scholarship, he was able to put the hand of restless and inquisitive and hesitating youth into the hand of confident and somewhat dogmatic age, and lead them together into paths of constructive Christian living. When the history of the present generation of Baptists shall come to be written, the name of Edward Bagby Pollard will be regarded as one of the most illustrious contributors to Baptist polity and Christian theology. He himself is a permanent contribution to Christian biography. He has shown us how to live an intensely busy and useful life, acquiring a wide reputation as pastor, teacher, preacher, writer, scholar, and at the same time remained a simple-minded man in whom there was no guile, a positive Christian in belief and practice. In his home he was known as husband and father, and what he was revealed God in whom wife and children believed as strength and wisdom and love. The father in the home was the revelation of the Father in heaven."

Dr. Pollard once wrote, "I am among that large number who learned their letters on the *Herald* caption." In 1825 he contributed an acticle to this paper entitled: "Some Threatened Departures from the Faith of the Fathers," when he said: "By using the word departure, we should plainly understand that departure is to be distinguished from development. First, whatever may be said, pro or con, for some sort of associate membership in some places; or whatever our English Baptist brethren may say on behalf of the 'inclusive' or open membership; or whatever Park Avenue Church of New York may declare concerning their purposes to make spiritual qualifications the sole requirements for church fellowship; it should be perfectly clear that for a Baptist church 'to sprinkle, pour or immerse,' according to the preference of the individual, would be retrogression and not progress. Sprinkling or pouring would compromise with those superstitious ideas of the ordinances that gave rise to these sub-

stitutes, and be a return toward medieval conceptions of salvation, rather than enhance the spiritual ideals which lie at the heart of the gospel. If Dr. Harry Emerson Fosdick and the Park Avenue Church have set their faces to the past, as some report, they will surely have lost the right to regard themselves as progressive.

"Again, judging from the papers, not only in Virginia, but in other sections of the country, some Baptists have joined voices with other Christians in invoking the State's arm for the protection and promotion of religious ideas; the Bible, they say, must be defended by law, or its reading enforced by law; at least in such places as the government, because of tax support, can enforce its will. Shades of the Virginia Baptist fathers! It is bad enough to undertake to control science by law. To apply force to matters of religion is far worse. God defend us if we have to appeal to the legislators to help us save the Bible.

"Furthermore, we greatly fear that there is a large group of Baptists who are giving up the principle, so long cherished among us, that the Scriptures, interpreted by the individual conscience, are the all-sufficient guide to faith and practice, and are substituting therefor the Bible as interpreted by group conscience or majority conscience, or convention action, as the standard of Baptist orthodoxy."

At the time of Dr. Pollard's death Dr. Pitt in an editorial in the *Herald* said of him: "He was a thoroughly evangelical Christian in his personal faith and in his teaching, but there was no dogmatic bitterness in him. He had learned how to blend a firm, positive advocacy of the old faith with a large minded and wise tolerance toward those who on one point or another did not agree with him. In personal character he was charming. Gentle in manner, cultured in mind, pure in heart, he walked with God and his brethren."

Dr. Pollard's wife and two children, Edward Bagby Pollard and Miss Emily Louise Pollard, survived him; also his brother Dr. John Garland Pollard and six sisters: Mrs. G. Harvey Clarke; Mrs. Millard Cox; Mrs. J. W. Wills; Mrs. Robert Lee Turman; Mrs. Otho Smoot; Mrs. Robert H. McCasline. Dr. Pollard's funeral took place at his home on

the Crozer campus Friday, July 15th, when the service was conducted by Dr. Evans who made a memorial address, the prayer being made and the Scripture read by Dr. Smith the pastor of the Upland Church where Dr. Pollard was a member. The interment was in Washington.

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## HENRY HAYNES STREET
### 1866–1927

"H. H. Street is leader. He's a dynamo on wheels, live wire and electric light, all in one." So one of his brother pastors described him when a certain campaign was in progress among Virginia Baptists. After some twenty years as preacher in Arkansas and Texas, mostly in Texas, he came back to be a pastor in Virginia, his native state; he had caught some of the snap and fire usually associated with the Lone Star State. The following article from his pen breathes the same spirit; of course it is in lighter vein and should not be judged by the more formal standards of style: "I have heard that fools tell their troubles. But some of my friends tell me that I need not mind it has gotten out on me already. So I here set out some of them and seriously ask for help. . . .

"Second, 'My brethren, my kinsmen according to the Baptist faith,' give me serious trouble. Many years ago, an untutored country boy, reared in a family who were not Baptists, I wrestled with the 'call to preach.' One of the outstanding things was, which church? Of all things I did not want to be a Baptist. New Testament study, in my little way, and prayer finally compelled me to fall in with 'The People Called Baptists.' I love them—every one. Some of them are not lovely. Some think I belong to that particular crowd. In these forty years I have come to know this people quite extensively, and also intensively. And I love them although they greatly trouble me just now.

"I have just read with thrills the *Herald* of January 10th. Our loving leaders like Scarborough, shew us the awe-inspiring hour that we face. The alternatives are plainly impressive. Trembling and tearful I turn away to my secret place. And herein is my trouble: Tens of thousands of my brothers and sisters will never thrill with these things—

because they are not, and are not going to be—acquainted with them. For them such things do not exist. . . .

"Just one soulful consolation have I. Jehovah has been dealing with just such through the centuries. He well understands. 'A comfortable seat' on His purposes and promises saves me from giving it up. But I ask the soulful sympathy of all who read this my trouble."

About the same time in a letter to the *Herald* he said: "It was a genuine pleasure to accept the invitation of pastor and church to aid in their meeting at Arbor Church, Dan River Association in August. More than twenty years ago I became pastor for a short time of this excellent people and this was the fourth meeting that I had preached for them. This church is noted for its devotion and loyalty to the pastor." In another letter from Altavista, he wrote: "This field as it was four years ago, has become more than two fields. The two fine old country churches that shared pastoral service with Altavista, Edge Hill and Straight Stone, three years ago called Rev. H. B. Jennings. . . . Altavista Church with some ninety members then, has grown beyond the 200 mark and now actually goes to full time, thanking the State Board very kindly and caring for herself from now." In January, 1925, their sexton on a Sunday made fires in Mr. Street's church and then hastened off to make fires in the Methodist Church nearby and before he got back the Baptist church was in flames; the loss was $10,000. Pastor and people, undaunted, determined to carry on.

He was born in Lunenburg County and having studied at Richmond College, Crozer Seminary and Chicago University began preaching in Lunenburg and Brunswick counties, Concord Association. Then after some three years at Halifax Court House he turned his face to the West. His last pastorate was in Mecklenburg County, the churches being Clarksville, Boydton, Buffalo and Liberty. His end was sudden. "Early in the morning of October 20th he was taken with acute indigestion and suffered several hours, then passed quietly into the haven of rest." Only two weeks before, October 6th, he had invited to Boydton as his guests, the pastors of the Concord Association. They came and also the Methodist and Episcopal pastors of Boydton; a splendid

dinner was served and a fine day of fellowship enjoyed. The funeral at Clarksville was conducted by Rev. R. E. Poole, assisted by the Methodist pastor; the next day the burial service at Hollywood Cemetery, Richmond, was in charge of Dr. R. Aubrey Williams. His wife and children returned to Texas, their former home.

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## D. G. LANCASTER
### 1856(?)–1927

"On March 9th, after a lingering illness, our dear friend, Rev. D. G. Lancaster, entered into eternal rest. At the time of his death he was pastor at Fordwick, where he had done an excellent work. The illness which resulted in his death brought him to Richmond for medical treatment and to the home of his son, Mr. L. H. Lancaster, on the Broad Rock Road, just outside of South Richmond, here he died. He was seventy-one years old. He was born in Floyd County, Virginia, where the early part of his ministry was spent. A little later he came to Norfolk and was a successful pastor there. Then he became the pastor of the Oak Grove Baptist Church in South Richmond. During his pastorate there the church grew and flourished. From South Richmond he went to Fordwick.

"He was a modest, intelligent, faithful preacher of the Gospel, and a diligent, wise and prudent pastor. In every community in which he lived he won the confidence and esteem not only of his own church and congregation, but of the people around him. . . ."

His churches in the Blue Ridge Association were Huffville, New Haven, Mt. Olivet, Tuggle's Gap and Jacksonville. For a season he was with the State Mission Board. At one time two of these churches had respectively sixteen and thirteen members only. His mother, Mrs. Mary Lancaster, was for more than sixty years a member of the New Haven Church; she lived to be eighty-seven years of age and was survived by her son and four daughters. His wife and one son, Mr. M. H. Lancaster survived him. He was a Mason and the Manchester Lodge No. 14 attended his funeral.

## RILEY HORATIO BURRISS

1862–1927

He was born in Anderson County, South Carolina, October 17th, his parents being Levi and Susan McMullen Burriss. He died November 12th in Anderson, South Carolina.

When he gave up his pastorate at Boykins, Virginia, he took charge of the Piedmont Church, South Carolina. In this large manufacturing center this church became under his ministry one of the largest churches in the State. Six years of intensive labor and evangelistic activities began to undermine his health, so he had to take a smaller church in Greenville, South Carolina. It was not long however, until he began to reach out and take in country churches, always with the idea of building up and forming fields. Again, the doctors said, "Get out in the country and take it easy," which he did supplying country churches. The last ten years of his ministry were in Newberry County, Bush River, one of the oldest churches in the State and, of course every other church without service he supplied. He brought Bush River up from two Sundays a month to all time and built a lovely up-to-date church with Sunday school equipment. He was instrumental in forming many churches into fields. After ten years arduous labor here his health gave way and this was final. He lived five years and passed away at home in Anderson, November 12th.

Only those closest to him knew his real worth and what a great work he did for he was so modest and retiring. He loved young people and knew how to attract and hold them; contact with the Furman students was joy indeed to him.

Mr. William Ellyson was instrumental in bringing him from the Southern Baptist Seminary to a field, Ridgeway, Rocky Mount, True Vine. Then he went to the Portsmouth Association, Boykins and Newsoms. There was a mission church, Capron, too. He brought Boykins up to full time, formed Newsons and Capron into another pastorate and began a work at Branchville, organized and built that church. He could never see a pastorless church go without preaching services, especially, if they were weak churches and always

had one or more under his wing. He also, did a good deal for negro preachers and often preached for the negroes. His body lies in lovely Silver Brook Cemetery, Anderson, South Carolina.

Mrs. R. H. Burriss

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## WILLIAM NATHAN BRITTON

1860–1927

He was the son of George Gass and Margaret Jane Dodd Britton and was born in Rheatown, Green County, Tennessee, January 16th. His parents removed to Marion, Smyth County, Virginia, while he was a small lad.

Mr. Britton was educated at Marion High School, Marion, Virginia, Richmond College, and The Southern Baptist Theological Seminary, Louisville, Kentucky. Leaving the Seminary in the spring of 1887 he was married to Laura Lee Maiden the following November 16th. To this union were born nine children, namely: Mary Agnes, Alexander Maiden, Fred Stirling, William Duke, George Franklin, Margaret Evelyn, Rufus Howard, Dorothy Lee and Julius Alvin. On Saturday, June 2, 1934, Miss Dorothy Lee Britton was married to Rev. John Robert Stiff.

Mr. Britton served as colporter for many years after his marriage, traveling horseback in Smyth, Washington, Grayson, Buchanan and Lee counties. He served as pastor of the following churches: Cedar Bluff, Oak Grove, Middle Fork, and Sugar Grove. He did supply work in a number of other churches for several years.

It was the every day patient devotion to daily duty that made his life so worthwhile. No crusader ever took up his holy pilgrimage more bravely than he, with a song on his lips, took up the daily duty of the journey of life.

He passed on to his reward in the early morning of January 26th. Truly he gave his life for his Master and his family.

Mrs. W. N. Britton

## FRANKLIN PIERCE ROBERTSON
1853–1927

"His parents were Archelaus Robertson, son of Cosby Minor Robertson and Susan Browning of Albemarle County. His mother was Annice Woodson, fourth child of Pryor Woodson and Josephine Abel, of Albemarle. Pryor Woodson was the eighth generation from Dr. John Woodson of Devonshire, England, who came to Jamestown in 1619 as surgeon to a company of soldiers who were sent over to protect the colony. The Woodsons came to Albemarle from Goochland County. The Robertsons, from Scotland, settled in Goochland also and later two sons came to Albemarle. F. P. Robertson had two brothers Elisha and John and a sister, Mrs. O'Neill. Elisha died young, but left a family and two of his sons are ministers in this State, Cosby Robertson and Warren Robertson.

"The grandparents were in comfortable circumstances with slaves sufficient to care for a large farm when the Civil War robbed them of the oldest son and the slaves, and gave into their care and keeping three small boys and a girl. The grandparents were deeply religious, their second son, James Roberston, was a minister of fine promise but died in his early twenties, his only pastorate being in West Virginia.

"The grandparents were ambitious for the children's education and stimulated them to get as much as possible from the meager school advantages near them, then like Hannah of old, the grandmother made a suit of homespun clothes and hustled off the young F. P. Robertson to Richmond College. During summer vacations he taught school in West Virginia, or sold books to supplement his patrimony from a small estate his father had left his children near Scottsville, Virginia. After going to the Seminary his vacations were spent in South Carolina preaching.

"His first efforts at preaching however were in Fauquier County where he supplied for the churches of Rev. Thaddeus Herndon just after Mr. Herndon's death. Handsome and winsome and frail, the young preacher made friends easily and life had a roseate hue for him. He had a most pleasant five year pastorate at Grafton, West Virginia, where he took

his bride after being there one year. Then six fine years of service at Martinsburg, but his work of eight years at Lynchburg was the most constructive of all.

"He baptized seventy-five people in James River one afternoon after a tent meeting in which P. G. Elsom helped him. The work in Lynchburg was at first sponsored by the Baptist City Mission and he with their aid established the church at Madison Heights, then the Rivermont Church, which was first on Cabell Street. This church the direct outcome from a Woman's Aid Society started in the preacher's home. But the strain was too great, health gave way; after many months of suffering when his friends thought he would never again be able to take up any work, nature asserted itself, he returned to Lynchburg, but not to remain long, when the Lord opened the door for lighter work in the little town of Rocky Mount and surrounding country where he stayed for five years with people he loved and who were so loyal. But he and his family longed for a home of their own, where moving and changes were at an end. So financial matters allowing, he bought a home in Salem. Here he lived twenty-three years, meanwhile helping with the spiritual uplift of the people of Roanoke, Bedford and Franklin counties, preaching most of these years."

Mrs. F. P. Robertson

An unusually bright cheery disposition, he seldom knew gloom and depression and was most companionable with his children, teaching them daily the best lessons of life.

At Richmond College he took rank as an excellent scholar and a speaker of ability. In the Philologian Literary Society he was a leader and before his graduation as M. A. won the writer's medal, the declaimer's and the debater's in this society. He graduated at "Louisville" in 1880. Throughout his career as a preacher he kept up his Greek and was a clear, safe expounder of the Bible. His marriage took place May 23, 1881, and the children of this marriage who survived him were Mrs. J. Sidney Peters, Major A. Willis Robertson, Frank W. Robertson, Harold G. Robertson, Dr. Churchill Robertson.

A friend, speaking of his life of unselfish service quoted as aptly setting forth this unselfishness these lines of Kipling:

"I have eaten your bread and your salt;
I have drunk your water and wine.
The deaths you have died I have watched beside
And the lives you have lived have been mine."

A sermon he preached once in helping a brother pastor, this listener has never forgotten; it was an interesting exposition of the Twenty-third Psalm and through the years has been a benediction to the preacher who heard it and doubtless to many others. He was greatly blessed in his wife who survived. Not only did she nobly do her part in her home, but she has been for years a leader in the missionary work of our Virginia Baptist women. Her sanity, her sunshine, her stock of facts, her fine humor and good will always made her talks at the various gatherings most helpful and withal enjoyable.

His funeral took place at the Salem Baptist Church and was conducted by his pastor, Rev. John K. Goode.

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## CLARK LAMECH CALDWELL
### 1897–1927

His untimely death on May 5th, in the thirtieth year of his age, was, according to newspaper reports, caused by the accidental discharge of a gun carried in his own hands. He was born in Appomattox County, July 27th, the eldest son of Matthew C. and Susie Jones Caldwell. He was ordained at Liberty Baptist Church, Appomattox, Virginia, in June, 1923; was graduated from the University of Richmond in 1926. Immediately upon his graduation from the Seminary he became pastor of the Baptist churches at Urbanna and Saluda and shortly thereafter was married to Miss Thena White, of Atlanta, Georgia, at Atlanta.

Early in life he was converted and early received a call to the Gospel ministry. Like the youthful Nathaniel, he was guileless; like Paul, he was earnest, serious, thoughtful and methodical, but above all else he was clean, pure, gentle, tender, and considerate of others. W. M. Thompson

## LUTHER WILLIAM MOORE
### 1837–1927

The names of the churches in the Middle District Association which he served as pastor were, from 1877 to 1883: Mount Olivet, Mount Tabor and Bethel. At an earlier period in his ministry these other churches in the "Middle District" had him as pastor: Red Lane, Skinquarter, Peterville. The Annual for 1927 has this:

"He passed away at the home of his son at Minden, Louisiana, January 22nd, a descendant of Thomas Moore and Polly Brown, who came from England and settled near City Point.

"The ancestry was distinguished in Scotland, Ireland, and England for industry, piety, learning and hospitality. Dr. W. E. Hatcher said once: 'Rev. L. W. Moore is the limit in piety, neatness, industry, and resourcefulness.'

"He was born in Powhatan County, Virginia, August 5th. In his infancy the family removed to Chesterfield, near Mattoax Station. Here Frederick Moore, the father, built a home and quite an estate, 'Homestead.' After a few years the father died, leaving the boy and only child to the directing care of his mother, a woman of unusual and splendid traits of character. His after life of nearly ninety years tells how well she performed her task.

"He was converted and joined Liberty Baptist Church, Powhatan County, in 1852. His education began with his mother, who taught him to read regularly portions of the New Testament at an early age. He attended the schools of his neighborhood; entered Richmond College in 1852, where, and at the University of Virginia, he was educated. A scholar of more than ordinary ability, especially in Latin and English; as a teacher of the former he had few equals. It was in English, however, that he was master. In style concise, easy, pleasant, convincing and even charming, he was at home in the correct and simple use of the mother tongue. His carefully prepared 'History of the Middle District Association,' published in 1885, is a notable contribution to the annals of Virginia Baptists.

"His teaching life began in 1858 and lasted just fifty years. He said to the writer: 'My best and most satisfactory work

has been done at Homestead Academy and Mt. Lebanon College, Louisiana.' The former he built and maintained for a number of years at his own expense, putting into it his entire patrimony and much of the accumulations of his own life. It was never a school for making money, but for making men. From this school he was called to the chair of Latin and English in Mt. Lebanon College, Louisiana, in 1893 and continued to teach for fifteen years.

"In 1862 he was ordained to the gospel ministry at Liberty Church. He retired from the pastorate in 1882, but continued to preach, as opportunity offered, until a few years ago.

"In 1858 he was united in marriage to Miss Octavia, daughter of Henry A. Hancock, of Chesterfield, who passed away May 26, 1864. In 1867 he made a trip to Florida to recruit his health. Here he met and married Miss Asenah Hunt, daughter of General W. H. Hunt of South Carolina. Returning to his former place of residence in Chesterfield, he resumed his pastoral work, taught school and gave some personal attention to his farm. He was afflicted again by the loss of his companion, and was married in 1887 to Miss Bessie Carter, of Chesterfield.

"The living children are: Mrs. H. Swann, Trunholm, Powhatan County, Virginia; Mrs. R. A. Carter and Frederick Moore, Richmond, Virginia; Mrs. J. L. Liggan, Springfield, Louisiana; Luther Carter Moore (with whom the mother makes her home), Minden, Louisiana; and Cary Judson Moore, Little Rock, Arkansas.

"And what did he leave them? Not money, houses, lands nor interest bearing bonds in this world's goods; but far better than gold has he bequeathed to them his noble life, worthy of imitation."

J. T. Moore

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## ROBERT JACKSON DOGAN
### 1863–1928

These paragraphs by Robert Jackson Dogan give a picture of his earlier days: "Some time way back in the eighties the Valley Association met with Mill Creek in Botetourt County. I was then a gawky country lad, about eighteen years old, living in Carvin's Cove, some twenty miles from the Mill

Creek Church. A Baptist association in those days in Virginia and in the country, was a great occasion and I, in company with a few friends, walked across the mountain to the place of meeting where I saw for the first time a Baptist association. To me it was a notable gathering; I had never before seen so many people in one crowd, nor had I ever seen such splendid specimens of manhood as were in evidence among the leaders and speakers. In my boyish curiosity I learned the names of many of those present such as Dr. Curry, Hatcher, Owen, W. R. L. Smith, Cocke, Dargan, Beale and others. I shall not forget the introductory sermon preached by Dr. Dargan from 3 John 8, 'Fellow Helpers to the Truth.' I had heard men preach many times in the Cove and elsewhere but to me never man spake like that man. I wondered what Dr. Curry meant when in a great speech he referred to him as 'that charming little preacher.'

"Dr. Hatcher fairly charmed me by his eloquence and sparkling witticisms as he spoke in behalf of the *Religious Herald;* I think I gave him my last dollar, on a subscription, anxious to read anything such a man would write. After the adjournment of the association we had gathered at the little railroad station nearby. I was anxious to hear these learned men talk, so stood at a respectful distance listening to the conversation. . . . While thus engaged, Dr. Hatcher left his companions, came to me and said: 'Boy what is your name?' I was abashed and flattered that this great man should speak to or take any notice of me. In a kind and gentle voice he asked me many questions which I tried to answer to my best advantage. As the train rolled up he took me by the hand, looked kindly into my face and said: 'I am your friend and can help you in securing an education if you need me'; then placing his hand tenderly on my shoulder he said: 'Boy, I hope God will make a preacher out of you some day.' . . . I was destined to know more of some of those mentioned above. Dr. Beale buried me with Christ in baptism; Dr. Dargan was my teacher in the Seminary; Dr. Cocke was a sort of spiritual adviser, and I have been associated with Dr. Hatcher in much work for the Master."

While Mr. Dogan was pastor in Roanoke there appeared a story in "Kind Words" called "Solomon Sink." It was the story of his life written by a friend. In part the story was thus: "He is six feet two. He tips the beam at one hundred and eighty pounds. He is straight as an arrow. His muscles are big and firm. If he has a weak point in his body he does not know it. His hair is jet black and he wears it rather long, but this only adds to the massive and dignified appearance and pose of his head. His face is genial and benevolent and there is a magnetism about his smile which is hard to resist. His eyes are large, handsome, with a touch of merriment in them that even children are sure to see."

After his elementary school he taught school and then by a mighty struggle, living in the simplest way, doing his own cooking, was able to get to Roanoke College, Salem, Virginia, for several sessions. He was ordained to preach at Springwood Baptist Church, Botetourt County, and was married to Miss Nora Kesler on April 15, 1891. He was at the Southern Baptist Theological Seminary in Louisville and his first field was in the Valley Association: Jenning's Creek, Mt. Beulah and Springwood. The echo of his power as a preacher reached Roanoke city, and he was called to succeed Rev. Dr. Hugh C. Smith as the pastor of the Jefferson Street Baptist Church. Here for some nine years he did excellent work, was popular and well known among all classes of the city, beloved by his own people, preached to large congregations and perhaps married more couples than any other pastor in Roanoke. His next field was the Fulton Avenue Church, Baltimore. In his seven years in the Monumental City he paid off a church debt of $5,000, received 200 members and helped bring Billy Sunday to Baltimore for an evangelistic campaign.

In Norfolk and the Spurgeon Memorial Church, he for eight years "carried on what in all probability was the greatest work of his long and useful life. It is not too much to say that there has never been a more universally loved member of the Baptist Ministers' Conference of Norfolk. As a minister of the gospel he was strong in the pulpit, at times grew eloquent and was quite an orator. While he was as fearless as a lion when the time came to speak out for

righteousness, as was evidenced in his bold stand for temperance, yet he was never an ecclesiastical scrapper." During this pastorate some $40,000 was raised for enlargement of the church plant and an average of seventy-two members per year received. When the General Association met in Lynchburg, his response to the address of welcome was humorous, in good taste, really a gem. His wife is a woman of energy and magnetism. She was a good housekeeper and hostess, given to hospitality and in the church an effective leader, especially in the Sunday school and among the young people. Before the close of his service in Norfolk his three daughters were married, being now Mrs. W. J. Gwaltney, Mrs. C. O. Wrenn, Jr., Mrs. C. O. Montague.

In Norfolk Mr. Dogan's health began to fail and when he became pastor at Bacon's Castle, Surry County, it was hoped, that his wonted vigor would return. This hope was not realized. Before two years had run there was an illness in the hospital, and then in his daughter's home on January 18th he passed away. The funeral was conducted by a number of preachers and the burial was in Forest Lawn Cemetery, Norfolk. On his birthday, April 22nd, at his mother church, Cove Alum, in Carvin's Cove, a memorial service in his honor was held.

Besides Robert Jackson, his parents, William and Mary Layman Dogan had these children, J. W. Dogan, M. C. Dogan, S. A. Dogan, Emmett Dogan and Mrs. P. T. Layman.

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## HUGH GOODWIN
### 1855–1928

He was tall and slender and for many years he wore a full reddish beard. He was quiet in manner, of rather a retiring disposition. He was born in Louisa County, July 19th, and in his fifteenth year was baptized at the South Anna Church by Rev. L. J. Haley. His studies were pursued at Richmond College and at the Southern Baptist Theological Seminary. He was licensed by the South Anna Church and ordained by the Blue Run Church. For a short season he preached in Texas and here he married Miss Della Eastham (daughter of Arthur and Sarah Eastham) at Huntsville.

His preacher life was in the Augusta, Shiloh and Goshen associations. Among the churches which he served were: Greenville, Beth Car, Barboursville, Rapid Ann, Spring Hill, Cedar Run, Flat Run. "He was a faithful, conscientious, diligent and capable pastor. The twenty years of his enforced inactivity with all their disappointments and privations were spent patiently and unmurmuringly. He leaves behind him as a priceless legacy to his widow and his family the record of a useful and stainless life."

He was the son of Archie and Elizabeth Goodwin, his brothers and sisters being Billie, Edgar, Joe, Bettie, Nicie, Lina, Jennie. He died at the University of Virginia Hospital, September 29th, of pneumonia and the burial was in the Gordonsville Cemetery.

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## WALTER JOHN DECKER

### 1841–1928

What were the dimensions of this life? Its length, twelve and a half years short of a century; its breadth, geographically narrow, wrought out within the limits of two counties, Spotsylvania and Orange; in its fruitage very wide, even to the eyes of men, as far as China; its height, in physical stature up six feet, in spiritual reach, even in this life to heaven and to God. Any life in its details might make a volume; this long story a great tome indeed.

Our first sight of Walter John Decker is in the time of the Civil War. He and his two brothers, each weighing over two hundred pounds, were members of the Ninth Virginia Cavalry and served under J. E. B. Stuart. The one whose story is here told was with Stuart when he rode around McClellan's Army. Like his chief, young Decker knew not fear and once in the very thickest of the battle and the hail of bullets in his great strength he picked up a bleeding comrade and carried him off the field. Before enlisting in the armies of his native state he had already joined the hosts of King Immanuel for in 1859 he was baptized in Moots Run, Spotsylvania County, by Joseph A. Billingsby.

Shortly after the Civil War he and his church (Zoar, Spotsylvania County) felt that he had "gifts" so he was licensed and a few years later ordained.

In 1867 he was married to Miss Louise Farrar of Glasgow, Delaware, who in 1873 was taken from him by death. Having become a preacher, he was wise and brave enough to come as a student to Richmond College. Think of his handicap! a widower thirty-six years old starting in the lowest classes! He was of large build and with a full beard. He came to be known as "Father Decker." This title may have been given at first in jest or derision, but soon expressed esteem growing into affection. He was so diligent in his studies, so dignified yet kind in his bearing that he turned what seemed an impossible situation into a moral victory. The place he came to occupy in the college life spoke well for him and also for his fellow students. Since his perseverance and determination knew no bounds, from Richmond he went to Louisville to the Southern Baptist Theological Seminary.

Notwithstanding so late a start he rounded out a useful and happy ministry of almost half a century. He became a prophet with honor in his own country. In this period he served these churches: North Pamunkey, Zoar, Salem, Orange, all in the Goshen Association and Winns in the Dover. No one of these churches had possibly beyond 250 members, but there are other things that count besides numbers. Each of these churches possessed more than passing historical importance; Pamunkey was organized in 1774 and Salem was a battleground in the Civil War.

As a preacher he spoke with authority for he knew God as Father, Jesus as his Saviour from sin, the Bible as the Word of life. He may not have been fluent of speech but he was fervent in spirit having withal a background of common sense, and what he proclaimed from the pulpit he practiced day by day. When he rounded out a quarter of a century at Pamunkey his people told him in words, Dr. Robert Frazer (at one time president of the Farmville State Normal College and before that U. S. consul at Palermo, Italy) being the chief speaker, in deeds by the gift of a gold watch, of their love.

In 1886 he was married to Mary S. Chesley of Spotsylvania County and so began a blessed home that was to be full of children, who later went forth even to the ends of the earth to live and labor in the Kingdom of God; here are their names: Mrs. Charles L. Chesley, Rev. John William Decker, Dr. Henry Walker Decker, Eleanor Marshall Decker, Mary Gresham Decker, Anna C. Decker.

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## WILLIAM WELLSLEY WEEKS
### 1856–1928

When he came to be pastor of the Grace Street Church, Richmond, in 1920, Rev. Marinus James wrote thus to the *Herald:* "I cannot refrain from expressing my delight at the coming of Rev. W. W. Weeks, D. D., of Springfield, Massachusetts, to the Grace Street Baptist Church of Richmond, Virginia. . . . Dr. Weeks is not only eminent as a preacher and scholar, but is a man of rare culture and refinement, charming, warm-hearted and lovable. His preaching always has the evangelistic note, for he is primarily a winner of souls. His theology is as sound as the rock of Gibraltar. While he is beloved by his own congregation at Springfield Dr. Weeks is constantly in demand as an inspirational speaker at various denominational gatherings, where a high spiritual note is sought. . . . "

At the welcome service given to Dr. Weeks at "Grace Street" Dr. McDaniel said: "The coming of any man to the pastorate of this noble church would be an event of importance. The coming of Dr. Weeks to any church would be an event of importance. The coming of Dr. Weeks to the pastorate of Grace Street is an event of first importance in the circle of Richmond Baptists. . . .

"Blessed as you have been in pastors, you never had a more princely preacher than the one whom we welcome this evening. Nature endowed him above his fellows and grace has added her irresistible charms. . . .

"Dr. Weeks your acceptance of this pastorate has raised the mercury in the Baptist thermometer of Richmond and Virginia. You are not an utter stranger. You have refreshed

Richmond and Roanoke three times in evangelistic meetings. You won the hearts of all at the Virginia Beach Encampment four years ago when you preached the word daily in love and power. . . .

"There is an affinity between Canadians and Southerners. The Canadians understand us and we understand them. You, a native Canadian, can make a distinct contribution to our denominational life and we shall expect it of you. Richmond is on the border between the North and the South. Her position as an interpreter and mediator is strategic. Perhaps God has trained you in your Massachusetts ministry for this service. Surely no man could ask a larger field or hope for a richer reward."

During his pastorate at Grace Street there appeared from time to time in the *Herald* letters with captions such as these: "Dr. Weeks at Culpeper," "Dr. Weeks at Upper Zion" and so on, all these letters telling of protracted meetings where he was the preacher and of "showers of blessings." In other words Dr. Weeks was the blessed messenger of the gospel and the preacher possessed of genial, spiritual personality not alone for "Grace Street" but for all the Virginia Baptist Brotherhood. When, in 1923, he declined a "flattering call to one of the great churches of the South" Dr. Pitt in an editorial said, concerning his decision:

"The able and beloved pastor of the Grace Street Church has wisely decided not to accept a flattering call to one of the great churches of the South and announces to his people his purpose to remain with them. This is highly gratifying not only to the church and congregation to whom Dr. Weeks ministers, but to the city of Richmond and to the entire State. He is one of our great preachers and wherever our people in the State have had a taste of his quality they know how to appreciate him. Without a trace of the vulgar appeal through the use of sensational titles or grotesque and bizarre methods his public ministry in this city is nevertheless popular. . . . "

Upon his death Saturday, June 16th, this editorial appeared in the *Herald:*

" . . . It was known to the friends of Dr. Weeks that his health was impaired and that he was living under a menace. He was aware of it but with indomitable courage and cheer-

fulness he went about his daily tasks. Some months ago a sharp attack of illness made it necessary for him to be taken to the hospital for several weeks. He seemed, however, to emerge from this acute illness and to be regaining his strength. . . . For several months in spite of these attacks he had been preaching with all his accustomed ability and eloquence. Last week he had what seemed to be a temporary sickness, but had so far recovered from it that on Saturday he was enabled to ride out to get the air and the sunlight. On Saturday night he passed peacefully into eternal rest.

"Dr. Weeks was born January 31st, in Sydney, Nova Scotia, the son of Foster Wingate Weeks and Margaret Andrews Weeks. In early life he edited the *Messenger and Visitor,* a denominational paper published at St. John, New Brunswick, Canada. He was graduated from McMaster University, Toronto, and was ordained at Brockville, Ontario, in 1886. He was pastor of the First Church at Brockville, Ontario, from 1886 to 1893. From Brockville he went to Moncton, New Brunswick, serving there for one year. He left Moncton to take the pastorate of Walmer Road Baptist Church, of Toronto. After six years of service he accepted the pastorate of the First Highland Church of Springfield, Massachusetts, and from this church he was called to the pastorate in which he died.

"As pastor of Grace Church, he had just completed his eighth year of service. During his pastorate here Grace Street Church (now Grace Church) was moved from its site at Foushee and Grace to its present location at Grove Avenue and the Boulevard.

"His pastorate here has been eminently successful. The church has prospered in all its departments. He was beloved and honored by all his people and his death is a sore bereavement not only to his family and to his church, but to thousands of others in Richmond, Virginia, and the South. . . .

"He was a great preacher. He believed sincerely in the power of the gospel to save men from sin and death. He had no meretricious methods. He never sought to attract public attention in his choice of themes. He was content to preach the word of God and to apply it in calm, judicious fashion to all the problems of the individual life and of society. He had

remarkable homiletic gifts. His sermons were marked by a thoroughly sane and satisfactory method of analysis. His discussions were clear, informing and entertaining. He was particularly felicitous in illustrations, using these not for their own sake but to light up the truth. We have heard him many times when it would have been entirely possible for an expert stenographer to have taken down his utterances just as they fell from his lips and to have sent them to the printer without editorial revision of any sort.

"Two volumes of his sermons have been printed by the Sunday School Board of the Southern Baptist Convention at Nashville and have had wide circulation. Before he came to Richmond many of his sermons were printed in leaflet form and were circulated by thousands in this and other countries.

"Dr. Weeks was one of the most genial and lovable of men. He was fond of all wholesome outdoor recreation, but never indulged these tastes to the neglect of any of his larger responsibilities. He made for himself very quickly in this community a secure and enviable place in the love and esteem of the people. Memorial services were held for him at Grace Church at four o'clock on Tuesday. They were in charge of Dr. Solon B. Cousins and were participated in by other ministers. His grave is in Hollywood, near that of the beloved and lamented McDaniel.

"Besides his widow, Mrs. Florence Annie Weeks, Dr. Weeks is survived by one daughter, Miss Nan F. Weeks, of this city, and a sister Mrs. Charles Dumaresq, of Dorchester, Massachusetts."

In a noble tribute to Dr. Weeks Rev. Charles George Smith, pastor of the Temple Church, Montreal, Canada, said:

"Much have I traveled with my departed friend in the realms of gold and many goodly states and countries have we seen together during the past three decades. He was a great traveler. He loved the sea and maritime folk, as only a man born in Cape Breton could! Summer by summer from 1903-15, he crossed the sea and preached to large congregations in Manchester (Dr. Alex. McLaren's chapel), Derby (Osmas tin Road chapel), Nottingham (Mansfield Road chapel), Alfretus (Stonebroom chapel), and London (Ferme Park chapel). During three summers he conducted missions in the

East Midland counties during the August season, and his love of England and her people and especially her Baptist chapels, was passionately profound. During the past ten years he has spent a part of each summer in our cool clime of Quebec (fishing in the lovely Riveau lakes and in the Laurentians) and during several winters he conducted evangelistic services in the Temple Church.

"Jacob Riis, in 'The Making of an American,' tells of that mystic morning when he woke up and everything within him shouted and vibrated: 'I'm an American'! Dr. Weeks came to the mystic day-dawn when everything within his kindly soul said: 'I'm a Virginian!' 'Tis not that he loved other lands less (for his was a cosmopolitan soul, the world was his parish), but he loved Virginia more. I felt this surely coming during the past seven years but I both 'saw' and 'felt' and 'heard' it during a happy week last month, when together we toured many of Virginia's far-famed spots and returned again and again to his adopted home, Richmond. Next to its 'homeyness,' its beauty and its Baptists (God must love Baptists, for he has made so many of them in Virginia!), and his very own Baptists (of Grace Church and parish), I think the secret of Richmond's charm for my dear old friend was its royal background of English sires and sovereignty and its noble cavalier stock and its original charter from 'the king.' So here he built his final cosy bungalow home and here he will rest till the crowning day that's coming bye and bye. If ' 'Tis best to die our honor at the height,' then God has gathered to Himself a soul that died climbing and died serving and loving and preaching to his latest breath. And he, being dead, yet speaketh, by his printed sermons, by his gracious influences, by the souls he has won and trained for God and His Kingdom and by the radiant hope of immortality. 'Oh, noble soul! Oh, gentle heart! Hail and farewell!' "

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## HENRY MARVIN WHARTON
### 1848–1928

Someone once asked his wife for what the initials of his name stood; her reply was, "Happiest Man in the World." In his vigorous manhood and even down to old age his initials

might well have been: H. H. H., "happy, handsome, healthy." At five years before his death he underwent a serious operation being "on the table" for two and a half hours; it was during this illness that his physician, Dr. Kelly, said to him: "I believe you will live to be one hundred"; his answer was: "Well, if I do, I want to preach the gospel even to the end." So many were the gifts with which he was endowed that it is hard to name them all or the various lines of service in which he used them. In the eight decades of his career he was soldier, lawyer, pastor, preacher, lecturer, editor, evangelist, author, sweet singer.

He was born in Culpeper County, Virginia, September 11th, his parents being Malcom Hart Wharton and Susan Roberts Calvin, he being the youngest of eight children. His parents were both members of the Cedar Run Baptist Church, Culpeper, his father a deacon. The three great sources of information, consolation and inspiration to his mother were the Bible, Spurgeon's Sermons and the *Religious Herald*. His student days were at Roanoke College, the University of Virginia and the Southern Baptist Theological Seminary (then in Greenville, South Carolina). Upon the fiftieth anniversary of his being licensed to preach he said that it was at this school of the prophets that his "blade was sharpened, sharpened for the harvest, when such men as John Broadus and Whitsitt and others were at the grindstone." In later life he was wont to say there were three things of which he was proud, that he was born in Virginia, that he was a Christian and that he followed Lee to Appomattox. He must have been of one of the famous first families of Virginia for the answer to the Episcopal bishop's question, "Where are the second families of Virginia?" was "They all emigrated to Kentucky"; the Whartons never emigrated, therefore. Once when Dr. Wharton was holding a meeting in Russellville, Kentucky, having announced that he was a native of Culpeper County, "he called for a show of hands of those who boasted descent from that favored section of the sacred soil. It seemed that more than half of the audience responded with uplifted right arms and beaming faces."

When the Civil War closed he went to Mexico with General Sterling Price and Governor Isham G. Harris. Besides the

wars in which, in one way or another, he had part, through his ancestors he handed down a memory of the Revolutionary War; at a meeting in Baltimore of the Society of Virginians the following story told by Dr. Wharton just before his death was read: "I enjoy the distinction of having heard my grandmother tell of various events which she witnessed in the War of the Revolution. Oftentimes in my childhood days I sat at her feet completely lost in the delight of her charming and entertaining account of the days of the Red Coats and the gallant men of the Revolution.

"She lived in Louisa County, Virginia, and when General Washington's Army was on its way to Yorktown to show Lord Cornwallis 'where to get off' some of the soldiers passed through the country where my grandmother lived. She was then a young girl. The sun was fast sinking in the west, and it was almost time to go into camp when the tired soldiers passed along the country road. Seeing a young girl milking several cows in a pen near the road, many of the soldiers stopped and begged that they might have a canteen of milk. The patriotic young woman filled every canteen until the last drop was gone. Then with a sweet smile, saying, 'That's all, I wish there was more,' she bade them goodbye. One of the soldiers approached her and said: 'I don't wish to be impertinent, but I swear you are the prettiest girl I have ever seen in my life. Will you tell me your name?' 'Of course not,' she said, 'It is none of your business. You asked for milk and I have given it to you. Now run along and get with your company.' Nothing daunted and with the courage of a soldier he advanced a step and with his cap under his arm and bowing politely, he said: 'Miss, I may be killed in the next battle and if you hear of it I know you will be sorry that you did not tell me your name. Will you not reconsider my request and just let me go knowing your name as I know the place where you live?' 'Lilly Hutchinson!' she said. 'Now I hope you are satisfied.' As he turned to go, he said, 'Well, Miss Hutchinson, if I am not killed and live until this war is over, I will see you again.' He was my grandfather."

He was baptized by his brother Dr. M. B. Wharton at the Walnut Street Baptist Church, Louisville, Kentucky, when he was twenty-five years old, his entrance into the ministry soon

following. It was only after a struggle that he decided to preach, for upon his return from Mexico he had practiced law for five years (1868-73) in Lynchburg—a profession in which he might well have attained high distinction. His first pastorate was at Luray, Virginia, and Shiloh Church, Criglersville, Madison County. While at Luray a great sorrow came to him in the death of his wife and infant child. His other pastorates were Lee Street and Brantly Memorial, Baltimore. At this latter church he was to serve (with one small interval) about forty-two years; and of which he once said he would be pastor until he went to heaven. He organized this church and was its first under-shepherd; he started it with thirty members and saw its roll grow to 1400. This became a people's church, where Sunday after Sunday, year after year great crowds waited upon his ministry, and where hundreds, nay thousands found the Saviour. It was indeed a life saving station. They were so busy as soul winners that they had little thought or time for doubting the Bible or discussing with its critics. Dr. Wharton once said of this church that it cared no more for Modernism than a Southern negro cares about the inhabitants in Mars. In this church Dr. Wharton, "knew every man, woman and child in the church and congregation. He was their steadfast friend, their spiritual guide and teacher and counsellor." When he was seventy-seven years of age his regular Sunday programme was: Rose at seven, taught large Bible class at ten, preached at eleven, another Sunday school at three, B. Y. P. U. at seven, preached at eight. What more could he have done in his younger days?

Once the members of "Brantly" saw the story of their church in movie form, the title of the story being "The Evolution of Brantly Church" and their pastor, Dr. Wharton in the leading role. Doubtless he knew the fine art of banishing worry; over his desk was this motto: "If you trust you never worry." He was a preacher of charm and power. To begin with his voice was clear as a bell, as musical and strong as a trumpet. His sermons were not long, his language was simple, and his delivery conversational, his illustrations numerous, effective and often tender. "He knew instinctively how to win and how to hold the attention of the people. His unfailing

gift of humor and pathos were freely used and always with good taste. There was never anything grotesque or offensive. He did not fail in his public ministry to warn men, to admonish them, to point out the perils of neglect or to set before them the deadliness of sin. Yet love, divine and deathless, was the burden of his preaching. To him the Christian faith and life were joyous and he made them appear joyous to others. All gloom, doubt, apprehensions, sombreness disappeared as with his face alight and his warm sympathetic heart bounding with hope and gladness, he laid before the people the invitations of the gospel. To him they were invitations to a feast, to a joyful festival and in a wonderful way he made those who listened to him share this view. The simplicities of the gospel, trust, love, obedience, these were the staple of his ministry. He left it to others to deal with the darker and more mysterious problems, while he dwelt upon the word of Christ, God in Christ calling men to forsake their sins and to trust in Jesus. All his public messages somewhere sounded this note clear and high and sweet."

Upon taking charge at "Brantly" it was with the distinct understanding that he was to be free to be away in evangelistic work as he saw fit. Doubtless he realized that this was a field for which he was peculiarly qualified. He was so much in demand for such work that he often, perhaps always, had engagements for months or even a year ahead. So all over the South he went to help pastors in evangelistic campaigns and usually these meetings resulted in large in-gatherings. There was for example the time when he was in Anderson, South Carolina, that great Baptist city, helping the pastor Dr. John E. White; 118 new members were added to the church and concerning Dr. Wharton Dr. White wrote: "I have had many strong and able men with me in meetings but Wharton knows the way to the heart and the will of sinners as no other man of my acquaintance and his work is all strengthening to the pastor and to the church." One year he helped the pastor Dr. C. C. Coleman, in April in a meeting in the First Church, Durham, North Carolina. In October he had a request that he come back that month for another meeting in this church; in regard to this invitation Dr. Wharton said: "I have often been asked to return to churches I have visited,

but never twice within four months." Nor was it true that in these evangelistic services his preaching was sensational. Dr. Pitt said: "If anybody supposes that because Wharton is a genial, lovable, winsome personality that those who come to Christ under his invitation are not likely to hold out, he will make a great mistake. Here in Richmond are hundreds of men and women who came into the churches during evangelistic services held by this remarkable man years and years ago." Dr. W. R. Cullom, professor at Wake Forest College and also pastor of a neighboring church, who had Dr. Wharton hold a meeting with his church, also bore testimony to the abiding value of Dr. Wharton's evangelistic work. Dr. Wharton's energy and strength abounded so that after his work with "Brantly" and in almost innumerable meetings, all over the South, he coveted even a larger arena for service and so established the Wharton Grove Camp meeting on the lower Rappahannock River which drew crowds of people year by year.

With Dr. A. C. Barron, Dr. Wharton established the *Baltimore Baptist* and a Baptist Book Store in Baltimore which served useful ends for many years. Dr. Wharton was also an author; his books were these: "Pulpit, Pew and Platform"; "Sermons and Addresses"; "Picnic in Palestine"; "Home Religion"; "War Songs of the Confederacy"; "White Blood." He was a platform lecturer of high rank, charming and blessing his audiences by his fine play of humor and pathos, story and anecdote. Toward the end of his long and vigorous life he was elected Chaplain General of the United Confederate Veterans and at the Dallas Reunion was given the privilege of conducting before each session a religious service of fifteen minutes. His second marriage (October 31, 1893) was to Lucy Kimball Pollard.

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## J. C. C. DUNFORD
### 1858–1928

He was of scholarly aptitudes, great intellectual ability, preeminently fitted for the professor's chair; he was a mathematical genius. He was in Virginia as professor of History and Latin in the Extension Department of William

and Mary College. Then he was for a season associate secretary of the Sunday School Department of our State Mission Board. He was tall, almost too tall, with genial, cordial manners. He was born in South Carolina, educated at Wake Forest and the Southern Baptist Theological Seminary and before entering the ministry had taught at Bethel College, Russellville, Kentucky. He was also at various times a member of the faculty of these other colleges: Onachita College, Arkadelphia, Arkansas; Anderson College, South Carolina; Clinton College, Kentucky (and here also president); and Averett College, Danville, Virginia. He was a member of the American Institute of Civics. He was pastor for several years of Emmanuel Baptist Church, Louisville, Kentucky.

He died Sunday morning, October 14th, at eleven o'clock, in Richmond. Funeral services were held at two-thirty o'clock, October 16th, at Anderson, South Carolina. Dr. W. J. McGlothlin, president of Furman University, Greenville, South Carolina, officiated.

He is survived by two sons, J. Earle Dunford and J. V. Dunford of Richmond; a sister, Mrs. Mary Garner, of Bennettsville, South Carolina, and two grandchildren.

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## JAMES FRANKLIN LOVE
### 1859–1928

While he was a useful pastor and preacher he will be chiefly remembered for his work as secretary of the Foreign Board, Richmond, Virginia, to which service he gave the last fourteen years of his life (1914-1928). His experience as mission secretary in Arkansas and as assistant secretary of the Home Mission Board, as well as his years in the active ministry, helped to prepare him for what was his greatest contribution to the coming of the Kingdom of heaven. He was the fourth man to hold this great office, his predecessors being James B. Taylor, H. A. Tupper and Robert J. Willingham. He was like these three in his deep devotion to God, his consecration, his yearning over the world lying in the wicked one. Yet he had his own distinctive personality in which he was unlike those who had gone before him in this office.

His first year of labor in Richmond was the first year of the World War and this period brought new and difficult problems and situations. Then came the years of abounding generosity as the Seventy-five Million Campaign set out. New mission fields were occupied and the older ones greatly enlarged and reenforced. Every prospect pleased and henceforth Southern Baptists expected to receive an annual mission income of not less than four million dollars. Then came the years of disillusionment, diminishing income and debt rapidly growing to alarming magnitude. This was the period of Dr. Love's administration. The tragic climax of these twice seven years was too much even for his brave heart, his genuine piety, his philosophic spirit. At the Stockholm World's Congress in 1923 he was smitten with sudden illness in the hall of meeting; from this attack he recovered going on ably with his task. Again at a public function in February, 1928, he was subject to a stroke from which he never rallied, his death coming Thursday, May 3rd, at the twilight hour in the Gresham Apartments where with his family he was residing.

His labor was multiform and ramified. There was his office work involving a world-wide correspondence and that thought necessary for the solution of varied, perplexing problems and the preparation of reports to the convention, public addresses, communications for the papers and books for publication. There was the field at home and abroad to be covered in journeyings oft and long. To all this business he gave his strength, his very life, bravely, successfully. While as a public speaker he did not have the overwhelming fire and emotion of Willingham he did have power of philosophic analysis and clear, incisive language that interested and inspired his hearers. He was at once honest in the face of disaster, willing to give the brethren the facts, however discouraging, yet quick to send out good news about success either at home or overseas. In one article for our religious papers he gave his reasons and those of the Board for not favoring the "bonding" our Foreign Mission debt: 1. The debt and deficits should not be camouflaged. 2. It would not be wise to defer to other days present responsibilities. 3. The prospect of receipts did not justify the creation of future

obligations which cannot now be paid. 4. Such bonding would increase rather than diminish the expense account. He advocated the policy of attacking the debt and paying at it, however small the receipts might be. On our relation and attitude towards other Christian denominations in the matter of organic union his conviction and conclusions were definite and final, nor did he hesitate upon occasion to declare his position. In commenting on the failure of a certain non-Baptist denominational leader to give proper recognition to the strength of Southern Baptists in South America, Dr. Love wrote: "We have no criticism for the denominations which wish to combine their forces. By doing so they are as strongly declaring that their differences are insignificant and immaterial as Southern Baptists are declaring by their independent program that their faith is sacred and cannot be compromised." The existence of the great Foreign Mission debt was a burden on his heart, but any suggestion of the disintegration of the Southern Baptist Convention seemed to give him even more distress. He believed in his brethren and was willing to follow them writing thus: "I plead therefore with all my friends and all our Baptist people for good fellowship and a royal comradeship in the best service every one of us can render to our Lord and our beloved denomination." Were there good tidings—how he rejoiced to send out the word of hope! When the message came from Budapest that the lot had been secured for the Seminary (this purchase having been made possible by the gift of Miss Varina Brown) he wrote: "It is a joy unspeakable to give to the denomination this cheering piece of good news." One year, in the very pressure of many duties, because he had promised the pastor Rev. A. J. Arthur, he went to a missionary meeting at Upper King and Queen, a Virginia country church. Apparently to his surprise he found a great gathering of God's people and even more to his surprise and delight learned that this congregation of some 200 members had given $900 to missions. When Rev. W. Y. Quisenberry died who was a field worker for a season for our Board, he paid glowing tribute in the public press and in his convention report to his marvelous zeal and princely gifts for Foreign Missions. Once before he began a speech at Walnut Street,

Louisville, Dr. Love received through the pastor Dr. F. F. Gibson, a mission gift from a good woman of $1000. The arresting story of Lewis P. Naples told by Dr. Love himself should be published in tract form.

With his pen he made known the facts and pressed the claims of the world's broad field in books as well in reports and religious journals. Of one of his books, "Today's Supreme Challenge to America," Rev. Amos Clary wrote: "It is pure gold out of the furnace of a mind heated with evangelistic fervor and missionary zeal." Seven chapters in this book discuss seven signs of the times in which we live: 1. The Historical Background. 2. The Distress of the World. 3. The Disillusionments of the World. 4. The Universal Outbreak of Depravity. 5. Direct Work of the Holy Spirit. 6. The New Opportunity in Europe. 7. The Sudden Rise and Popularity of Democracy, and the last paragraph has this sentence: "Millions on the foreign fields are ready to make the great decision if only the missionaries be sent to them and the issue be pressed now." These were other books he wrote: "Spiritual Farming," "The Baptist Position and the Position for a Baptist," "The Southern Baptist Pulpit," "The Gospel in Two Acts," "The Mission of Our Nation," "The Union Movement."

Besides his journeyings throughout the Southland Dr. Love made various trips to our Foreign Fields. There was the tour to our stations in the Far East, which lasted half a year, which brought together our missionaries in conferences and which was declared by the Convention at its next session to have been successful. On a pilgrimage to South America he would have been glad to go about the beautiful city of Rio de Janeiro but all his time was given to the National Baptist Convention and the affairs of the mission. Upon the steamship *Western World,* bound for the home land, when only eighteen hours out of Rio he wrote words of greeting and encouragement to go through the *Journal Baptista* back to his Brazilian brethren.

One year he represented Southern Baptists at the Baptist Assembly of Scotland and at the conference in London when there was a readjustment of European mission fields, by way of comity, among several national groups of Baptists; he

with Drs. Truett and Cody were the official messengers of the Southern Baptist Convention.

Before coming to Richmond and before his service with other mission boards as mentioned above he was pastor of these churches: Bayboro, North Carolina; Rocky Mount, North Carolina; First Church, Baltimore (associate pastor with Dr. J. W. M. Williams); Suffolk, Virginia; Wadesboro, North Carolina.

In the story of these earlier years should come the following story by Dr. H. W. Battle: "My acquaintance with Dr. Love began when he was serving his first pastorate in North Carolina. I was pastor of the First Baptist Church of New Berne and had gone to assist him in a meeting of days. It was then that I discovered that which I regard as the outstanding trait of his superb manhood—I mean a type of courage which so blends the physical and moral as to work out life's highest and best results. Take him all in all, I believe J. F. Love was in this respect the bravest man I ever knew.

"Two incidents will serve to illustrate this. It was during the meeting I have referred to that the bully of the neighborhood undertook to interrupt and break up our services by a very offensive disturbance in the rear of the congregation. My friend quietly left the pulpit platform and suddenly stood beside the half-drunken rowdy. I saw Love whisper something to the fellow, and the two went outside. So soon as they were out of the building, I was told, the desperado drew a knife and was about to plunge it into the body of the preacher when he found his uplifted hand caught and held as in an iron vice. Astounded that a preacher should speak in such resolute tones and be so strong, he was quickly subdued.

"Years after this, while I was pastor at Wilson and my friend at Rocky Mount, I received a telegram which read as follows: 'I am in trouble. Come. J. F. Love.' I chanced to be in a store down town when the telegram was handed to me. I wired Love to meet me at the depot and jumped on the passing train. I found him in great agitation, and there were tears in his eyes. He hastened to say he had sent for me to ask if I thought he ought to leave the ministry, and added, 'I had rather die than to bring reproach on the

gospel.' . . . I then learned that the editor of the town paper had severely criticized a statement it was said the minister had made in a speech on Prohibition. My friend went to the office of the editor to correct the misunderstanding, but the irate editor, with a local reputation for pugilistic prowess, no sooner learned who his caller was than he began a fierce physical attack. Our preacher, with the skill of other days, parried the blows, retreating from the room all the while, until his assailant stood at the head of the flight of stairs that led up to the office from Main Street. Just at this point, our preacher was caught off guard, and received a stinging blow in the face. Quicker than I can tell it, that editor was going headforemost down those steps, as if shot from a catapult, to the pavement below—to be picked up by a passing policeman. Explanations followed, the editor apologized, the two shook hands and it would seem, that the incident had ended, with no disturbing recollections for either. But J. F. Love recalled the words of his Lord about that very matter of cheek-smiting, and he was miserable. It mattered little to him what men might say, what would Jesus think?—that was the question! He wanted me to tell him what I thought about it, and what I thought he ought to do. Loyalty to Jesus Christ was above everything else in the world to him. For a moment I gazed at this great, strong, distressed man in silent admiration, and with a feeling of relief in which affection, pride and something like amusement were mingled. But he was tremendously in earnest, and I knew if I had any exegetical ability that was the time to use it. I left him comforted. So far as I can recall, neither of us ever referred to the occurrence afterwards."

He was born July 14th near Elizabeth City, North Carolina, his parents being David and Amelia Love. Here was a home of faith and piety. This youth had "a passion for wide reading and deep study" and this hunger grew with all his years. While not a graduate from Wake Forest in later years he received at the hands of his *alma mater* the honorary degree of D. D. (also from Baylor University).

He was married August 14, 1894, at Oxford, North Carolina, to Miss Caroline Gregory, who belonged to a family of

culture, refinement and profound piety—one of the very best in the Old North State, and fitted by personal charm and accomplishments for the highest stations in life. Her mother was a belles-lettres scholar who had taught in a noted institution of learning. At the time of her marriage Miss Gregory was a member of another denomination, to which all her family belonged. After a season she came to her husband one day and said: "I want you to baptize me." He replied: "Has someone influenced you?" (He had not done so.) In answer she held up a book saying: "This is what did it." It was his own presentation of the Baptist position.

His funeral took place at the Second Baptist Church, Richmond, the services being conducted by Dr. Solon B. Cousins; the others taking part being R. E. Gaines, T. B. Ray, Chas. W. Daniel, A. J. Barton, T. C. Skinner and W. Thorburn Clark; the interment was in Hollywood where all the former secretaries of the Foreign Board are buried. He was survived by his wife and two daughters, Miss Katherine Love of Washington, D. C., and Mrs. Morris Chase of Chicago.

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## JOHN LELAND LAWLESS
### 1848–1928

"After all there is but one real luxury in all the world and it is composed of six things: Jesus, home, mother, children, love and faithfulness in the work that goes with them; and these have all been strikingly coalesced in the life of the subject of this biography." With these words the sketch of John Leland Lawless in "Living Epistles" closes. This volume concerns itself with the "Old Guard," that were at the Semi-Centennial of the General Association of Virginia in 1873 and still living fifty years later at the Centennial in 1923. He represented the Hermon Church (Strawberry Association) in 1873 and the Franklin Church (Blackwater Association) in 1923. "He was a tireless worker, a faithful pastor, an able preacher, a brave defender of our Baptist doctrines, a warm-hearted brother and a friend to all the people. His cultured talents and personal graces often drew him to labors beyond the limits of his beloved denomination

and by the spirit of brotherly love he made his Christian faith attractive and drew devout souls into closer fellowship with the Saviour." A young preacher, who had been baptized by him when a boy, in a beautiful tribute after his death said: "He was the first pastor whom I can recall and his earnest, clear expositions of the Scripture from Sunday to Sunday made a lasting impression on my mind and with him I was permitted to enter the Holy of Holies, from which I frequently came with tear-dimmed eyes and the yearning to be able to overcome those subtle temptations he saw before the young minister and to attain those heights he wanted him to climb. . . . He was a philosopher. Always his mind must have possessed a faculty that delved into the explanation of doctrines and facts. . . . He was a mystic. The contemplative spirit of the East was his; but he did not end in vague mysticism without practical foundation. His foundation was always Christ."

It is said that his eleven years in Missouri at the First Church, St. Joseph and then at Pattee Park in the same city made his most outstanding work. Upon the foundations he laid there "have arisen two of our most prominent churches west of the Mississippi." Another pastorate of his was at Marion, Alabama; the rest of his labors were in Virginia with these charges: Bowling Green, Franklin, Battery Park and Whitehead's Grove, Ashland and Holland. His last years, spent in the home of his daughter, Mrs. Claude J. Edwards, were rendered inactive by reason of failing health. Here he died November 1st, lacking only one day of being four score years of age. Five years before his wife had passed away.

His birthplace was Bedford County and his parents James Richard Lawless and Elizabeth Witt. He was baptized by Rev. A. Eubank. His educational career started at the Sunny Side School. He was at Richmond College first a year and a half and then after an interval he came back for the session of 1880-81. He was older now than many of the students and admired for his maturity of mind and mildness of manner; he was elected a member of the Phi Delta Theta fraternity. He spent two years at the Southern Baptist Theological Seminary. He was ordained in 1875 in Bedford. On May 10, 1878, he was married to Miss Emma C. Barker,

daughter of that brilliant Baptist preacher, Francis Marion Barker. He baptized all his six children and married all of them except the son. These children are: Marion, now Mrs. Claude J. Edwards, of Franklin, Virginia; Ida, now Mrs. J. H. Norfleet, of Newberry, Florida; Bessie, now Mrs. W. H. Arthur, of Franklin, Virginia; Ethel, now Mrs. D. Hill Stevens, of Richmond, Virginia; Emma, now Mrs. C. Mason Smith, of Fredericksburg, Virginia, and J. L. Lawless, Jr., married to Miss Mary Parrish, of Goochland, Virginia.

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## WILLIAM CORNELIUS TYREE

### 1860–1928

His name combined the names of his father, William Allen, and of his uncle, Cornelius, both faithful and honored Virginia Baptist preachers. In figure as well as in name he was like these kinsmen; all three were tall and of commanding presence. The larger part of his ministry was given to North Carolina but the beginnings and roots of his life service were in Virginia. Within sight of the Blue Ridge Mountains, were his four Virginia fields, namely: Amherst Court House, Mt. Moriah (1885-87), and Hillsboro (1887); Fincastle (1888-89), and Harrisonburg (1890). These churches are in the counties of Amherst, Albemarle, Botetourt and Rockingham.

At his death this word came from his first charge: "We loved him dearly and were proud to claim him as one of our county's prominent men, where he was affectionately called 'Billy Boy' by his numerous associates. His natural and refined talents were nurtured and blessed by his saintly and cultivated parents, Rev. William Allen and Susan (Penick) Tyree, and, finally with the high attainments of a superior education, he was perfectly fitted in God's hands for the office of a bishop and pastoral duties. . . . Being a devoted pastor and possessing a lovable disposition he endeared himself to all classes. . . . His ministry carried sunshine and joy to the rich and poor. . . . His popularity was attested by the large attentive congregations which attended his up-lifting. devotional and scriptural church services."

His decades of labor in North Carolina were given to these outstanding churches: First, Durham (1891-1902); First, Raleigh (1902-10); High Point (1911-14); Lenoir (1922-28). The rank he held in the esteem of his brethren in the Old North State is indicated by the positions of honor he held among them: Member of the State Board of Missions; trustee of "Wake Forest" and "Meredith"; president of the Board of Trustees of Wake Forest College; member of the Foreign Mission Board of the Southern Baptist Convention. For a few years he went away from North Carolina to the pastorate at Greenwood, Mississippi (1914-21), but came back for his last years to Lenoir, North Carolina. In regard to his life in North Carolina, he said in a letter from Greenwood to the *Biblical Recorder:* "I shall always be thankful because it was my privilege to live and labor in North Carolina for twenty-two years; and that a gracious Providence made it possible for me to attend every session of the Convention during this time except one. The friendships I formed there are very sweet, and the ties which bind me to those with whom I was associated in different relations are very strong."

"At seven years of age, he went to school at Halifax Male Academy before moving to Amherst, Virginia, in 1873. His father was pastor of Hunting Creek Baptist Church, Halifax County, Virginia, when he joined the church at the age of twelve years. He always occupied a seat by his father on the pulpit. While residing in Amherst he was a student at Kenmore High School. He obtained his education by teaching and preaching, as his father's health compelled him to resign his pastorate, which was his only means of support. His father died in 1884, leaving his wife and daughter entirely dependent on him and his younger brother. W. C. Tyree was ordained as minister of the gospel at Amherst, Virginia, in the church his father built, and followed him as pastor."

He was born in Danville, Virginia, October 13th. Besides his early student days, there were his years at Richmond College, the University of Virginia, and the Southern Baptist Theological Seminary. He was ordained March 29, 1885. On April 18, 1895, at Oxford, North Carolina, he married Miss Lonie Currin (daughter of Mr. J. M. and Mrs. Cor-

nelia P. Currin) Dr. John S. Hardaway performed the ceremony; she survived her husband.

His death, the result of an automobile accident four miles from Oxford, North Carolina, took place December 20th, and the burial was in Elmwood Cemetery, Oxford. Besides his wife, he was survived by his brother B. L. Tyree, Durham, North Carolina, and his sister, Mrs. R. L. Moler, Washington, D. C.

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## ERNEST A. JACKSON
### 1877–1928

The General Association of Virginia on the second day of its session in Alexandria was shocked at the going down of the *S. S. Vestris* on which vessel our missionaries, E. A. Jackson and wife and son Carey (14 years old) were passengers. They had booked for the sailing of this ship on September 1st, and then had cancelled this reservation; then they engaged passage on the *S. S. Vauban* for October 13th, and this arrangement was also changed. Both of these ships were of the Lamport and Holt Line. While 215 passengers of the ill-fated *Vestris* were rescued, four Virginians went down to watery grave, the Jackson trio and Mr. C. I. W. Stone, on his way to South America on business for the Dwight D. Robinson Company, electric contractors of New York.

Memorial services in honor of these our Virginian missionaries were held in various places. Accounts of two of these services give many of the facts of their lives and some measure of their service in the Kingdom of God.

"A loving and appreciative service for Rev. and Mrs. E. A. Jackson and fourteen-year-old son, Carey, who were lost in the destruction of the *Vestris*, was held in the First Baptist Church of Abingdon, Sunday afternoon, December 9th. Abingdon was the home town of Brother Jackson, and a large congregation, irrespective of denomination, gathered for the service. His mother, Mrs. Mary Davidson, who lives in Abingdon, was present, as was also his only brother, Minter Jackson, of East Radford. Ernest Jackson was held

in high esteem by everybody in this community. The following had part in the service: Revs. J. G. Patton, pastor of the Presbyterian church; F. M. Huggins, pastor of the Baptist church; Mr. Maiden, of the Methodist church. Appreciative words were also spoken by Dr. T. F. Staley, of Bristol, life-long friend and kinsman of Brother Jackson; by Dr. N. W. Denton, and by Mr. Copenhaver, of Seven Miles Ford. The Rev. Mr. Brown, of the colored Baptist church, represented his people in expressions of appreciation.

"Mr. Jackson was married to Miss Jane Beasley of Essex County, Va., who was also a volunteer for mission work. There were eight children, all of whom were born in Brazil, except the youngest daughter Miss Frances, who was born in Abingdon. The two oldest died while young. The oldest living, Elizabeth, is finishing her work this year in the training school of the Southwestern Seminary in Texas. The oldest son, Ernest, is teaching in Shelbyville, Mo., preparatory for studying medicine. Judson and Miss Frances are expecting to graduate from the University of Tennessee this year, while Stephen, the youngest, is a student at Carson and Newman College. It is of interest to know that Judson and Elizabeth are preparing to return as missionaries to Brazil; thus the twenty-eight years of their father and the twenty-five years of their mother spent in consecrated missionary service will be carried forward by their own children. Thus the workers are called home, but the work is carried on."

In 1922, the *Herald* said: "Brother E. A. Jackson, Motto Groso, Brazil, called at the *Herald* office one day last week. He is on a furlough on account of Mrs. Jackson's health. They will make their home temporarily in Abingdon, and meantime will decide on a location where their six children, the oldest daughter, seventeen, can be placed in school. No one can appreciate the sacrifice of a missionary who leaves his wife and children, as Brother Jackson expects to do, to carry the glad tidings into places where it has not been heard. Brother Jackson expects to work in a new and destitute field in Brazil, where the only Christian influence is that due to a young man whom he baptized some time ago. Several persons are ready for an open profession of their new faith, owing to the work of this youth."

Rev. Mr. Jackson was a native of Abingdon, Virginia, and a graduate of Roanoke College, Salem, Virginia. As a student, he was a familiar figure in the Salem Church. Mrs. Jackson was at one time a matron in the Baptist Orphanage, and a member of the Salem Church. Her sterling worth commended her to all who knew her. Just before going to New York to embark on the last fateful trip, they spent a day and a night at the Orphanage renewing ties with old friends.

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## GEORGE HANSFIELD OLIVER
### 1862–1928

To be ordained to preach when well over sixty years of age is the unique record of this very good man. He was "a man of deep spirituality and religious subjects entered largely into his conversations. The spirit of a beautiful piety was manifest in all his relations with others." He enjoyed seasons of devotion and was gifted in praying in public. He lived near the throne of grace; he loved his church and was in every way devoted to his Master's service. Early in life he was converted and was possessed with a desire to fully follow the Lord that amounted to a passion; so he was led to study the Bible with an abounding zeal. He was a Sunday school teacher, and at his ordination to the ministry, the Bible presented to him (by Rev. E. A. Estall) was the gift of his class. He was also a deacon and finally a preacher and pastor. He was examined and set apart for the ministry on the call of the Irvington Church. He became the pastor of the Newsoms and Sunbeam churches, both in the Blackwater Association. This was his only pastorate and it was brief—until his death—but not in vain; he was in this service, "true and faithful, patient and deeply sympathetic." In 1934, a memorial window was dedicated by the Irvington Church; one of the names honored by this window was his.

He was born in Essex County, March 15th (his father was Captain W. A. Oliver who before the Civil War was a physician). Before he became a minister, he was a dentist. He was married October 5, 1892, to Miss Kate Cunningham of Frederick, Maryland; she with four children survived him. He died in a hospital in Richmond, September 20th.

## ANDREW SLABEY, SR.

### 1866–1928

Rev. Andrew Slabey, Sr., was born December 7th. His ancestors were followers of John Huss, the Bohemian reformer. These followers of John Huss came to Slovakia in the seventeenth century on account of Catholic persecution.

The Hussites later became Lutherans, hence the parents of Andrew Slabey were staunch members of that church. These parents loved the Bible, and greatly prized an old edition of a Czecho-Slovak Bible for which their ancestors had given an ox in exchange. The father died when Andrew was a boy of seven. He grew up on a farm, and later mastered the bricklayers trade, and was entrusted with delicate work on the Hungarian Parliament Building in Budapest.

As a result of Baptist mission work in his native town, Andrew Slabey's mother became a Baptist. At this, the son was deeply grieved and showed resentment, as the Baptists were despised and persecuted. He came to America to get away from his mother on account of her change of faith. In New York, for a time, he was an ardent Lutheran, but soon came under Baptist influence, and was convinced that the Baptist teachings were right and spiritual. He returned to his country, apologized to his mother, led his wife to become a Baptist, and they were baptized together in the city of Budapest.

In 1898 he returned to America, this time to remain, and located near Pittsburgh. He was an earnest Christian, eager to lead others to Christ. He visited his countrymen, Bible in hand, and held services in his home. Thus a number were converted, a church organized, and a modest building erected, in Monaca, Pennsylvania. After this he was employed as a missionary in Western Pennsylvania. He is said to have been the first Slovak Baptist layman in this country.

In 1910 he moved to Philadelphia where there was a large number of his countrymen. There was not a Slovak Baptist in the city when he came there, but within four years there was a church of fifty members. In the meantime he attended Crozer Seminary, as a special student, and was ordained as a Baptist minister May 16th, 1911.

He interested the late Wm. Ellyson and others in work among the Slovaks who had settled near Richmond. This resulted in the organization of the Slovak Baptist Church of Poplar Springs, and in the building of a church house. This church called Brother Slabey in 1918 to become their pastor. He accepted and began his work Sunday, September 1st and served them faithfully for about ten years. During this pastorate he did a good work among the Slovaks of the city, using rooms in the Venable Street Baptist Church as a meeting place. He also organized the Slovak Church at Disputanta, and secured the interest of the Baptists in Petersburg in this work. He also did other valuable work among the Slovaks in the counties and towns surrounding Richmond. He loved his denomination, and though offered more money by others, he remained loyal to Baptist work. It is said by one who knew him well, that he never forgot a favor, and always readily forgave an injury, that he lived by the side of the road, and was a friend to man. He was popular with the people of his nationality and was an outstanding man among them. His services were eminently satisfactory to the State Mission Board, under which he worked for about nine years.

In view of the foregoing facts, the Baptist Pastors Conference of Richmond expressed their appreciation of, and admiration for the stalwart character, the faithful service, and friendly spirit of Rev. Andrew Slabey.

This useful man passed on September 28th, but his work abides, and his memory will be cherished by many who knew and loved him.

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## JAMES W. REYNOLDS
### 1860–1928

He was born in Cumberland County, Virginia, the son of Rev. and Mrs. Thomas E. Reynolds. The boy was the embryo of the man and those traits of character that early dawned developed more conspicuously as he grew to manhood.

There are epochs in a man's life, and the first in his was his conversion. He had been convicted of sin for two sum-

mers, went to all the meetings, but at the close he would feel "the harvest is past, the summer ended and I am not saved."

The third summer he determined that should not end as the others had. His father was preaching in Buckingham County in a meeting at Mt. Zion Church and had the family horse with him. So James Reynolds arose at the dawn of day and went to several neighbors to borrow a horse to go to Mt. Zion. He wore a new straw hat, his father preached and gave an invitation. He half arose to go forward, when something said to him, if you go up yonder someone will sit on your hat and mash it. He didn't go. That afternoon he accepted the first invitation, knelt at the front seat and sixteen others followed him. He was a leader of men thenceforth.

The next epoch is his first sermon. The consciousness of a divine call had pierced him through and through. He had many things suggested to oppose this call, but, man that he was, he drowned them all and preached many a time in the woods with the trees as auditors. He rode several miles to the school house to make an announcement for preaching, but didn't. Now his determination was manifested again. He got on his horse, galloped all the way to the school house. The professor asked him in. "No, I just came up to ask you to announce preaching here Sunday afternoon at three o'clock." "All right, Jimmie, but by whom?" "Me!" "You!" And he was gone. Sunday came and the school house and yard was well filled with people.

Brother Reynolds was early called to several churches around Richmond, but these he soon gave up to serve North Run Church at a salary of $100 a year. They worshipped in a very dilapidated old building that was formerly a union church.

They built a new house and he baptized a number of people who survive today as leaders in the church. From there he entered upon his permanent work and finally accepted the charge of six churches in three counties and four associations, and of several of these churches he was pastor for thirty-nine years and up to the time of his death.

He was gifted as a conversationalist and was a remarkably good story teller. And wherever he was there would be gathered around him a group of admiring listeners.

He was also a pastor-evangelist. He preached without fear or favor the old-time doctrines of sin, of salvation through the atoning merits of Jesus Christ our substitute before the Father. His preaching was uniformly successful, both as pastor and evangelist.

He was remarkably attentive to visiting. And though some of his churches were far removed from his home he managed to visit more families than pastors who lived among their people. When he was there that was his business and he performed it. He would arrange from one appointment to the other that he would stay at a certain person's home Saturday night, at another Sunday dinner and another Sunday night. The Sunday's dinner and supper were generally understood to embrace the neighbors, who would assemble for his cordial salutation and Christian fellowship and brotherly conversation.

Brother Reynolds was elected superintendent of county schools in Powhatan. He made enemies at first. The supervisors said he would bankrupt the county, &c. But he persevered along his own lines, raised the standard of efficiency in the public schools, established a high school at the court house and won the approval of all.

I come now to his last sermon at Red Lane Baptist Church. His theme was "The Judgment." It was the beginning of a revival. His text was, "We shall all stand before the judgment seat of Christ."

He rested his left elbow on the Bible, made but few gestures; was less dramatic than usual, but the sermon was up to his usual standard. Little did he realize that he was so near the time of reckoning.

He came home from church, ate a usual dinner but entered scarcely at all into the zest of the conversation. Retired to his room, came down about three o'clock saying, "I am dreadfully sick," threw himself on a cot and from that time had no coherent consciousness up to the time of his death, about two weeks later.

Two of his wishes were granted—he died at home and he died in the harness, his last service was to preach.

His funeral was in May Memorial Church, Powhatan, his interment in Maury Cemetery, South Richmond. A large crowd, as large as frequently seen at associations, assembled to pay him their last respect.

W. W. Reynolds

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## CHARLES COLLINS DAVIS

### 1872–1928

Born in Caroline County, near Croxton, educated at Richmond College and Crozer Theological Seminary, married in Louisa County, pastor in Louisa and Hanover counties, he died and was buried in Albemarle County—this is a brief summary of a life cut off, as the figures above show, at its meridian, a life spent in the heart of Virginia. He was one of ten children, namely, Mrs. J. W. Smith, Mrs. W. O. Chewning, Mrs. R. C. Coleman, J. F. Davis, G. W. Davis, Susie D. Maddox, Sherwood J. Davis, Cornelius Davis, Franklin J. Davis, the parents being A. W. Davis and Julia Colliers. His marriage took place at Berea Church, October 26, 1906, the bride being Miss Edith Boxley (daughter of J. J. Boxley and Roberta Leigh Fox), and Rev. L. J. Haley performing the ceremony. (Roberta Lee Fox was the only daughter of Robert Lee Fox and Mary Ann Dickinson.)

His ministry, cut short by long illness, had but two pastorates, one of thirteen years and the other of seven. These two fields were, the one composed of these churches: Louisa, Gold Mine, Berea and Waldrop Chapel; the other of Walnut Grove and Cool Spring, with his home at Atlee. During his years at Berea the meeting-house was repaired, newly furnished and modernized by the addition of attractive Sunday school rooms; these improvements were made possible by the generosity of Brethren A. J. Chewning and J. J. Boxley. His other charge had the good habit of sending him year by year to the Southern Baptist Convention and the General Association. Of this field he wrote to the *Herald:* "We live in the garden spot of Hanover and work with some of the best

gardeners to be found in the Lord's vineyard. It is a delight to work with such choice people." His health broke down in 1926, and he then had his home between Charlottesville and Ivy. Here he died April 2nd, and the funeral was conducted by Dr. C. Roy Angell, the burial being in the Charlottesville Maplewood Cemetery. Concerning Brother Davis, at his death Rev. C. A. Hall wrote: "Charlie and I were classmates and from those days down to the day of his going we were devoted friends. I loved him as a brother. He was pure, loyal, noble. No whiter soul ever passed from this earth into the presence of his Master than he."

He was survived by his wife and these children: Juliette Leigh, Charles Collins, Jr., Joseph Wilson, Franklin Boxley, Edith Alberta, Anne Fox; by his mother, and all his brothers and sisters.

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## STOCKTON WHARTON COLE

### 1860–1929

In the days of his ministry he was of large figure and of impressive appearance and bearing. He was big hearted and enthusiastic in all that he did. Before the days of the automobile he met his appointments in a buggy behind a span of handsome ponies; these ponies were well known among the Virginia Baptist brotherhood and enabled many preachers to reach district associations in the country. On February 10, 1920, this pastor and his wife invited forty-six preachers to dinner; this shows the spirit and enthusiasm of the man. "Did he at any time undertake too extensive a work?" E. W. Winfree, asked in his tribute to him after his death, for at the very last he was pastor of five churches. Some follow the Italian motto: "Who goes slowly goes surely, who goes surely goes a long way,"—and live their four-score years; others go "against the bit" and finish their earthly career before they reach old age. This volume tells the story of not a few who served valiantly in the Confederate Army; here is a preacher who did his bit in the World War. As "Camp Pastor" under the State Mission Board he worked among

"the boys" at Norfolk until blood poisoning, caused by a bruised foot, and malaria sent him home. The people he served as pastor loved him and responded to his appeal for work and sacrifice; more than once he was called back to churches he had already served; one Christmas he had from one of his charges a fat purse, from another a handsome traveling bag and from a third two turkeys. He had great success in protracted meetings, where his gifts as a sweet singer were combined with his preaching for blessed results; often in the pauses of his district association services "he would set the people a-singing some familiar and moving hymn." He was a church builder and during his ministry meeting-houses were repaired, improved or erected at Forest Grove, Charles Town, Shenandoah Junction and Lower Rapidan. In 1923 a destructive fire swept away all the outbuildings at his home, an Overland car, 126 chickens, entailing a loss of about $1,000—but fortunately the wind shifted and the residence was saved. His parents were Frances Marion Cole and Virginia Wharton, their only other child being O. C. Cole. As a boy of thirteen he was baptized in the Rapidan River by Rev. Samuel Barbour. His educational preparation for life and for the ministry was at public and private schools and then in the Southern Baptist Theological Seminary, Louisville, Kentucky. In 1892 he was ordained, at the Oakland Church, Culpeper County. He married Miss Lauretta Field (daughter of Thomas and Alice Field) in 1893; she died in 1898. In 1910 he was married to Miss Fannie Price (daughter of James and Julia Price). On both of these occasions the ceremony was performed by Rev. T. P. Brown. During the thirty-seven years of his ministry he was pastor of these churches: New Salem, Gourdvine, Forest Grove, Barboursville, Washington, Orlean, Cedar Run, Calverton, Remington, Bealton, Charles Town (West Virginia); Shenandoah Junction (West Virginia), Hagerstown (Maryland); and Lower Rapidan. He died Thursday, January 10th. after a long illness. The sermon by Dr. C. T. Herndon was at Remington and the burial at Bealton. On Sunday, January 20th, a memorial service was held at Culpeper, Virginia, several brethren having part in the exercises.

## ANDREW JACKSON COONS
1866–1929

"This field is composed of four strong churches. The pastor held a series of meetings in each church last summer. Crowds overflowed at all the churches. As a result, fifty united with my churches." So he wrote to the *Herald* in January, 1924, when his field was Wylliesburg, Antioch, Bethel and Black Branch churches in the Concord Association. In his ministry of some thirty years, besides those mentioned, these were among the Virginia churches he served: In the James River Association, Goshen, Mulberry Grove, Mt. Tabor, Sharon; in the Goshen, Beulah, Bybee's Road, Forest Hill, Rhoadesville. His only field outside of the Old Dominion was at Rehoboth, Somerset County, Maryland. When he took charge of this church things were at a low ebb, the people were discouraged and the members scattered. Soon under his ministry there was a marked change for the better; the Sunday school soon taxed their quarters and when a brother preacher came and helped in a week's meeting there were some thirty-five additions to the church.

Brother Coons was a man of average height, portly, of gracious personality and winning manners, wearing almost always smiles rather than frowns, so it is no wonder that he easily attracted people and made friends. At Alleghany Institute, Roanoke, where he studied under Dr. C. F. James, his room-mate was E. C. Davis, now pastor at Eagle Rock; they became life long friends. He was ordained at Culpeper, Virginia, February 24, 1897. He was married October 24, 1916, to Miss Virgie Henderson, of Rehoboth, Maryland. She and four children survived him. He died October 9th at Rehoboth, Maryland.

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## SIMPSON GRANT CALLISON
1867–1929

While his birth and death and earlier ministry were in West Virginia, he served longer in Virginia. His parents, Charles B. and Edward Anne Callison, had nine other chil-

dren, namely Overton, James, Susan, Ollie, Lewis, Minnie, Leida, Rebecca, Rachel; James and Mrs. Rachel Hawkins, Mrs. Ned McClung, Mrs. Caperton McClung and Mrs. Minnie Marian survived their brother. He was baptized by Rev. H. C. Tinsley at Rupert, West Virginia, and after studying at Crozer Theological Seminary, Chester, Pennsylvania, he was ordained in Nicholas County, West Virginia, Rev. L. E. Peters and others forming the presbytery. As missionary pastor he at once began his work in Pocahontas County, being located at Onoto. Next he was at Zela with four churches in Nicholas County. After being again in Pocahontas County, this time for three years, he came as pastor to the church at Iron Gate (Augusta Association), Virginia. From here (after two years at Lancaster, Kentucky) he came to Bedford County, his field being Bethel, Beulah, Forest and Norwood. He next moved to Drewrysville and had these churches, Thomas Memorial, Adams Grove, Capron, Hebron, all in the Petersburg Association. His last pastorate was at Emmaus, York County, Peninsula Association, a church at that time of 230 members. This church, during his pastorate "enjoyed the distinction of being the only church in the Peninsula Association which had all the organizations fostered by the W. M. U."

Of tall and rugged figure, indicative of great physical strength, of friendly face, his taking off by that deadly malady, cancer, seemed to human eye untimely. Where he was born, Rupert, West Virginia, there he died on Sunday, September 29th. The funeral was conducted at the Amwell Baptist Church by H. B. Ferrell of Ronceverte, West Virginia, and the burial took place in the B. F. McClung Cemetery.

His wife, who before her marriage was Miss Hattie Deitz (daughter of Jas. O. A. and Mary Elizabeth Deitz), and a daughter, Miss Louise, survived him. Their marriage, Rev. J. A. Young performing the ceremony, had taken place at Rupert, West Virginia, October 8, 1911. Her tall and handsome figure and her face in which sweetness and strength were blended, make it easy to understand that she had been a faithful and capable helpmeet all the years of their wedded union.

## FRANK H. FULLER

1876–1929

Southwest Virginia, with its mountains, coal and iron and bluegrass, in some respects the fairest section of the Old Dominion, has proved a difficult field for Baptists. Yet here many doctrines dear to us have flourished. Sons of this mighty highland empire have been most successful on their own native heath, prophets with honor in their own country. For a brief season Brother Fuller had a field (Cave Spring, Central, Laurel Ridge—churches in the Valley Association) in sight of the Blue Ridge; this, however was an interlude, for most of his work was in the New Lebanon and Clinch Valley Associations.

College and seminary privileges were never his, but with his unusual gifts of mind and heart by earnest, lifelong study he overcame this handicap and was a great gospel preacher. Dr. Stinson, of Bluefield, said of him: "Few men whom I have known could surpass him in the pulpit. He could easily have filled many pulpits of our larger churches. . . . He was widely known and popular in this whole section and merited the high esteem in which he was held. He had marked evangelistic gifts and in this southwest section of Virginia found abundant opportunity for this type of work. During his ministry he baptized more than twelve hundred people into the fellowship of the churches. This is a most unusual record for this section where the growth of the churches is usually slow. . . . During his ministry he has greatly helped to allay suspicion, overcome the anti-missionary spirit and line up our people for the support of all our denominational work. . . . He died in the very prime of his life." Here are some, if not all, of the churches, he served: Cleveland, Finney, Lewis Creek, Maple Grove, Clintwood, Lebanon, The Glade, Green Valley, Bethel, Roaring Fork, Honaker, Wise. He was first licensed and then ordained (both in January, 1902) at the Grassy Creek Church, Russell County, the presbytery being Revs. W. E. Patton, M. F. Porter and H. K. McConnell.

He died November 7th at Wise, the county seat, and after a service in the Baptist church, conducted by Rev. C. W.

McElroy and Rev. Mr. Francisco of the Methodist church, the funeral cortege set out for Lebanon, Russell County, where the burial took place. He was born in Russell County, May 16th, the son of R. A. Fuller and Martha Anne Hartsock. He married, August 15, 1900, Miss Lou Gibson (daughter of W. W. and Jane Gibson) of Russell County, the ceremony being performed by Rev. C. E. Painter; she and two daughters, Mrs. Thomas W. Wolfe, of Chicago, Illinois, and Miss Madge Fuller, survive him; also his father, one sister, Mrs. Ramey, Russell County, and three brothers, Charles and Roy of Norton, Virginia, and Nathan of Spruce Pine, North Carolina.

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## HUGH PENDLETON McCORMICK
1860–1929

He was born August 23rd at Dover, Loudoun County, Virginia, his parents being Robert Burns McCormick and Kate Reynolds McCormick and his brothers and sisters: Mrs. J. F. Hicks, R. A. McCormick, W. M. McCormick, Captain C. M. McCormick, Miss H. C. McCormick, Miss K. R. McCormick. He was baptized by Dr. J. A. Haynes at Dover, Virginia, in 1874. His educational preparation for life was secured in his father's home, at Richmond College and at the Southern Baptist Theological Seminary, Louisville, Kentucky. He was ordained at Middleburg, Virginia, in 1884, and in 1886 was married to Miss Annie P. Perry, at Marion, Alabama, Dr. A. C. Davidson performing the ceremony; the bride's parents were Sam Perry and Selina Jones Perry. He was a missionary of the Southern Baptist Convention in Mexico from 1886 to 1899, first at Zacatecas and then at Morelia. His next field was Porto Rico, where as missionary of the American Baptist Home Missionary Society he labored from 1899 to 1905. Next he was for about a year in Spain as a missionary of the American Baptist Missionary Union. Then he was (1905-06) secretary of the Congo Reform Association, Boston. He was next (1906-09) missionary of the A. B. M. Union in France and Spain. He was pastor at Hamilton, Virginia, and then pastor of the North Avenue Church, Baltimore. He preached in his pulpit Sunday

morning, October 13th, was taken to the hospital that afternoon about six o'clock and died that night just after midnight. The subject of his last sermon was: "Genesis, a Book of Revelation." After his death the name of his church was changed to the McCormick Memorial Church.

Rev. Dr. A. B. Rudd, who was with him in college and seminary days and his fellow missionary, said:

" . . . We had a session together in the seminary, after which we met in Saltillo, Mexico, where we were attending a meeting of the Baptist Association. On his return trip to Zacatecas, accompanied by his wife and little two-year-old Katie, he stopped off with us in Parras for a visit and here began an intimate friendship which grew and sweetened with the passing years.

"During my long experience on the mission field I was associated with missionaries of different denominations, of different types of culture and varying degrees of fitness for the work. I do not hesitate to rate Hugh McCormick as one of the finest with whom I ever came in touch. He was in the truest sense a high-grade missionary. He excelled in inculcating the idea of self-support wherever he labored. Only a short while before I left Mexico one of the workers of the Southern Board who had never seen McCormick, but who had labored on the field formerly opened up and developed by him, said to me that he found among the churches planted there long years before by McCormick on a self-supporting basis, something he had found in no other field in Mexico. These churches had struggled on when others which had received aid from the Board had practically disappeared. . . .

"He was an independent thinker. He found it difficult, impossible, to force his own thinking into ready-made intellectual moulds. This characteristic led him to break away from many of the mere conventionalities and to think and do things in his own way. His friends sometimes thought of him as a free lance, and at times were half shocked by his bold expressions. A charming correspondent he was. His letters through the years, many of which I have preserved, were not only a joy, but an intellectual stimulus as well.

"But I must hold back my pen. It had almost broken away from my fingers, so anxious is it to tell of his other qualities

which made him the man he was: his deep convictions, his striking modesty, his broad vision, his wonderful store of information, his artistic taste, his deep piety, his absolute sincerity, his poetic turn of mind, his marked gentility—all of these traits combined to give us the typical Christian gentleman who was known as Hugh Pendleton McCormick. Years ago in Porto Rico, when the feeling on the part of the people of the island against the Americans was decidedly tense, driving one day from San Juan to Ponce, I asked the coachman if he knew Mr. McCormick, who lived in his town. He replied: 'Yes, I know him; and if all the Americans in Porto Rico were like Mr. McCormick there would be no no hard feelings, no friction between Porto Ricans and Americans'."

Dr. Wallace said: "A man of learning, of wide reading, of varied intellectual interests, of marked literary accomplishments and of poetic gifts of a high order Hugh McCormick at no time buried himself in the garden of the mind but fared forth to the pastures and the mountains."

He is survived by his widow and these children: Catherine (Mrs. T. U. Conner, Jr.), Charles Perry and H. P., Jr.

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## JOSEPH MONTFORD STREET
1860–1929

"A man so genial and good, a preacher so faithful and earnest, a character so pure and noble"—in these words a group of his preacher brethren described him. Rev. W. S. Royall who knew him well, in a sketch after his death, said: "For thirty-five years he served churches with single-hearted zeal and success in Kentucky and Piedmont and Eastern Virginia. As pastor he knew and loved his people—knew them in their homes; knew their children, their needs, their circumstances. As preacher he was scriptural, practical and intensely earnest. . . . He was active to the last, and from his hale appearance promised yet years of joyful service to his Lord and Master. . . . " Even a stranger would have confirmed these estimates upon beholding his kindly face and portly figure. While his salary was never large the record

which follows shows how his children were given ample educational opportunities and how they made good use of these priceless privileges. Mr. Street was able to do all this for his children because of the cooperation of his wife and because of her own training and atmosphere in her father's home. She was, before her marriage, Miss Sarah Judson Davis, the daughter of Rev. James Allison and Susan Jefferies Davis (a sketch of this good man is found in Series Fifth of "Virginia Baptist Ministers"). Mr. Street's marriage took place October 3, 1900, the officiiating ministers being J. W. Wildman and W. S. Royall.

He was born in Lunenburg County, May 1st, being the son of Waddy Street and Martha Sarah Forest; his brothers and sisters were William A., Fannie B., Henry H., Ada, Walter S., and Clifford M. His student life began at the New London Academy and Rev. J. H. Pearcy who was pastor at that time of churches in Campbell and Bedford counties, says of him: "The active and aggressive way in which he took hold of our struggling little Sunday school at Bethel Church and made it a thing of life and beauty impressed me with his character and worth." He was converted under the preaching of Rev. J. E. Hutson, that noble Virginia Baptist evangelist, when the text of the sermon was: "Him that cometh to me I will in no wise cast out." He was baptized by Rev. E. S. Taylor in October, 1878, at Tussekiah Church in Lunenburg County. He attended Richmond College and the Southern Baptist Theological Seminary, Louisville, Kentucky. While a student in Louisville, he was pastor of these Kentucky churches, Big Springs, Pitts Point and Little Bend. He was ordained May 1, 1895, at the Broadway Baptist Church, Louisville, Kentucky, the presbytery being Dr. W. L. Pickard, Dr. E. C. Dargan. He returned to his native state and became pastor of the field in the Strawberry Association made up of these churches: Forest, Pleasant View, Bethel and Beulah. His pastorate here was from 1895 to 1903 and in these years he built the Forest and Norwood churches and became pastor of the Norwood Church. He moved to Cashville, Accomac County and was pastor of the Harborton and Broadway churches from August, 1903, until December, 1905. From Accomac he went to Village in the Northern

Neck (Rappahannock Association), where until August, 1908, he was pastor of the Bethany, Gibeon and Totuskey churches. Next he had charge of the Mill Swamp Church, Isle of Wight County (and for a season Black Creek) and then in December, 1911, moved to Cumberland Court House, where his churches were: Tarwallet, Hatcher, Oak Grove and Cumberland. He built a parsonage at Cumberland Court House. In March, 1916, Spout Spring (Appomattox County), Hebron and Reedy Spring became his field, the parsonage being at Hebron. His work here went on for some ten years, save that his service at Reedy Spring lasted only about three years. Next the parsonage at Lowesville, Amherst County, became his home, the churches of the field being: Mt. Moriah, Piney River, Central, Emmanuel. His death (July 12th), though not altogether unexpected, was sudden. About two years before, there had come the first break in the family circle when the fifteen-year-old son J. M., Jr., passed away; his father never got over this loss.

He was survived by his wife and these four children: Frances, a graduate of Intermont College and having a Master's degree from the Baptist Bible Institute of New Orleans, Davis, an A. B. of the University of Richmond and a M. A. of the University of Virginia; Alice, a graduate of Virginia Intermont and Westhampton colleges, Jeffries, a graduate of Bluefield Junior College. His daughter Frances is now Mrs. John Bunyan Massie of Lowesville; and his daughter Alice is now Mrs. W. E. Lewis of Callao, Virginia. His son Davis has for a number of years taught Physics and Mathematics in the Greenbrier Military Academy, Lewisburg, West Virginia. There is one grandchild, Sarah Lee Street, child of Davis Street.

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## JOHN ROACH STRATON
### 1875–1929

He was the son of Rev. H. D. D. Straton, a native of Scotland, and the organizer and first pastor of the Salem, Virginia, Baptist Church; his mother was Miss Julia R. Carter of Richmond, Virginia. There is a sketch of this older Straton in "Virginia Baptist Ministers," (Fifth Series).

While his father was pastor in Evansville, Indiana, the son was born on April 6th.

His student years at Mercer University, Macon, Georgia, record brilliant academic victories and at Louisville and Chicago the same story was repeated. An editorial in the *Religious Herald* said:

"In all of his classes at Mercer he stood as high as any man at the University, and in some of them he had the distinction of winning the highest marks ever made in those departments. At the conclusion of these three years he accepted a professorship in Mercer and taught there for a year, until his life plans were all radically changed by his call into the ministry. While at Mercer he had an unusual number of student honors. . . . At the end of his first student year he won the annual championship debate between Mercer and the University of Georgia. During the second year he won the Intercollegiate Oratorical Championship of Georgia over contestants from all the colleges and universities of the State. During his third year he won the Southern Interstate Oratorical Championship, at Mont Eagle, Tennessee, over the representatives from the several Southern States. He also trained the three young men who won in turn for Mercer the Georgia Oratorical Championship in the three years succeeding his first victories.

"It is said that these efforts and these victories started a new era at Mercer, which shifted the emphasis in the student body of the institution from ambition in athletics and social life to ambition to excel in the higher realms of mind. Hon. John Temple Graves, who was the editor of the *Atlanta News,* himself a graduate of the University of Georgia, in writing of these things in *The News,* declared that Mr. Straton was the main moulder 'of the magnificent spirit which has sent the Macon college to the front.' Mr. Graves said in a later editorial: 'Mr. Straton's college career was full of usefulness and honors. While yet in his senior year the *North American Review* paid him the high compliment of accepting from him an article on the Negro Problem, which is still regarded as one of the ablest of modern contributions to that vexed and varying theme.'

"Because of these things, the Board of Trustees of Mercer adopted special resolutions thanking him for the sacrifices he had made and for the services he had rendered. This was an act on their part unique in the history of the institution.

"After teaching at Mercer for one year, Mr. Straton entered the Seminary at Louisville, taking in connection with his work there the pastorate of the Baptist Church at Highland Park. Here he became editor-in-chief of *The Seminary Magazine,* and discharged the duties of other positions of honor laid upon him. At the close of his Seminary days he accepted a professorship in Baylor University, teaching there for two years. While teaching at Baylor he continued his studies in Hebrew and Greek under private instructors. He has also had the benefit of one year's training in the Boston School of Oratory and Expression.

"He was at the University of Chicago for a summer quarter, and while there supplied the pulpit of the Second Baptist Church of that city. A year later he was called to its pastorate. Since that time Dr. Straton has been pastor of a number of influential churches, and is widely and honorably known as a preacher, writer and lecturer."

He was baptized by Dr. J. B. Hawthorne in Atlanta and was ordained at Broadway Baptist Church, Louisville, Kentucky, two of his presbytery being Carter Helen Jones and J. N. Prestridge, and after his work with the Second Church, Chicago, he became pastor of the Seventh Immanuel Church, Baltimore. This pastorate lasted from 1908 to 1913. From Baltimore he came to the First Church, Norfolk, Virginia, succeeding Rev. Dr. G. W. Perryman. This pastorate was most successful. In his first year in Norfolk, 240 were added to the church, missionary offerings increased four-fold, the Sunday evening audiences overflowed into the Sunday school room, the pastor's salary was substantially enlarged and he was given a six-cylinder car. About this time some writer said about him: "As a preacher Dr. Straton is thoroughly evangelical and intensely practical. The old paths are not too narrow for him to walk in. His sermons were able in thought, clear in analysis, chaste and classic in style, delivered with wonderful impressiveness and freshness. He is not only an eloquent preacher but a good worker,

a great leader. . . . " This same paragraph told of his having won the $1000 prize offered by the Commercial Club of Portland, Oregon, for the best magazine article on: "Portland and the Northwest," and the $500 prize offered by the Anti-Saloon League for the best essay on the "Mental, Moral and Economic Cost of the Liquor Traffic." In 1916 the Baptist General Association was held in Norfolk with Dr. Straton's church. On the last night of this meeting, an address was delivered by Dr. Robert Stuart MacArthur, president of the Baptist World's Alliance on the subject: "The Baptists: Their Principles, Their Progress and Their Prospects." Dr. MacArthur was entertained in Dr. Straton's home; a home whose inner life was beautiful, father and mother (*neé* Miss Georgia Hillyer of Augusta, Georgia), the four fine boys—Hillyer Hawthorne, John Charles, Warren Badenock and George Douglas, all in gracious fellowship.

In 1918 Dr. Straton became pastor of Calvary Baptist Church, New York, where Dr. MacArthur had a wonderful service for some forty years. In New York Dr. Straton soon became the outstanding Fundamentalist and the stormy petrel of the New York City ministry. His fearless championship of Prohibition and his bold attack on vice in America's metropolis soon placed his name in the headlines of the great daily papers and made for him many bitter enemies; his life was threatened. His own church was divided; some objecting to his methods and some his loyal supporters through all these tragic experiences. The fearful strain of it all was too great for his strong, yet high strung nature; his health gave away and on October 29th the end of his earthly career came. His figure was tall and erect and his face the incarnation of intellect, courage and magnetism.

He accepted, while in New York, the invitation to see and report for the press the Dempsey-Carpentier prize fight. His report deserves to be preserved; here it is:

"What then are an old-fashioned preacher's impressions of this affair? As I sat in the arena—a great saucer, covering acres of ground and filled to the very brim with 90,000 human beings, the impression that came to me was that the Dempsey-Carpentier meet was a moral carbuncle.

"The gamblers were there, the horse racers, the touts, the 'lighthouses,' the pimps and the prostitutes, the home neglecters, the baby-killers and the pug-dog nurses, the burglars, the pickpockets and the strong-arm men, the promoters and plutocrats and profiteers, the liquorites, the Amalekites and the painted Amazons, the double livers, the society divorcees and the polygamous movie stars, the vaudeville performers, the proprietors of the degraded theaters and all the other exploiters of women, and above all, the Sabbath breakers, the church scorners and the God defiers—all of those elements whose influences are making for the overthrow of our American ideals and customs, were on hand in full force.

"The poison from all the land drained to that huge amphitheater. This moral carbuncle naturally came to a head at the weakest spot in our body politic—the State of New Jersey, with its pro-liquor, its anti-Constitution, anti-Sabbath governor.

"Think of women, whose influence is world-wide because of their wealth and position—women who belong to the Church of Christ, who have put Him on in baptism and renunciation of the world, and who come to His Holy Communion table—think of such women, I say, sitting at a ringside watching and applauding two practically naked men, pounding and bruising each other and struggling in sweat and blood until one was beaten down by cruel cunning and sheer weight of superior brute force. . . .

"In studying the psychology of the crowd at the fight, I watched attentively how great waves of emotion swept over that multitude when particularly vicious blows were being struck. All around there were set faces and clenched teeth with such exclamations as 'Go after him, Jack,' 'Finish him up,' and 'That gets him,' as a vicious uppercut was landed. . . .

"I have seen the big Dempsey-Carpentier mill. I went early to watch even the preliminaries and to study the psychology of that great crowd.

"I was invited to attend the fight and give my impressions of it from the standpoint of a preacher and one who is interested in conserving the moral ideals of the nation. I was told that my story would be read by millions of people. I felt, therefore, a supreme opportunity to reach the American

ear with a Christian protest against the horrow and the infamy of the whole thing.

"I did not go to see the fight. What I wanted to see, in order that I might rebuke it, was a mob of 90,000 betting, sweating, scrambling, swearing, screeching human beings, who had thrown every high ideal to the wind, and in the excitement of madness were gloating and glorying in the humiliation and hurt of a fellowman. . . . "

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## JOHN BRANCH WILLIAMS
### 1855–1929

His life was an exemplification of kindness. Amiability and sincerity lived in his soul in happy agreement. There was no contradiction between his religious profession and the habits of his daily life. He was pious without austerity. He made religion attractive. He was a living witness of a life that does not have to depend on material possessions for its happiness. His sermons were simple, always on the level of his people, but it was the living message of his daily life that constrained people to follow the Savior. He was born in a country home in Campbell County, Virginia, on the fifth of March, and carried through his life the majesty of his native hills. . . . His parents were Andrew and Martha Finch Williams, devout Christians. They trained their children in the fear of the Lord and they became Christians early in life. At about ten years of age we find John walking four miles to attend Sunday school; at the age of twelve he was converted and baptized into the fellowship of the Union Hill Baptist Church, Campbell County. At seventeen he was teaching in the Sunday school. Among the activities of his earlier years he gave much attention to organizing and teaching singing schools. He thus developed a fine voice and became proficient as a leader of song. In conversation or in public address his voice revealed his emotions. . . .

He studied in an institution in Fincastle and later finished his scholastic work at Richmond College. While there he was profoundly impressed with the high ideals of a noble manhood as exemplified in the daily life of Dr. A. B. Brown and Prof.

H. H. Harris. To the influence of these two men, who sought to develop the character of their students, is to be traced much that entered into the life forces of their grateful and appreciative student. He was also drawn into the friendship of Dr. William E. Hatcher, pastor of the Grace Street Baptist Church, and gave a large place in his heart and in the habits of his life, for the wise counsels of that peerless pastor. Pleased with his singing, Dr. Hatcher, who was no poor singer himself, often placed the service of song in the hands of his young friend and commandeered him to the platform for like service at the meetings of the District Associations and revival meetings. His intimate friends said of him that he lived in laughter, sunshine and song and sang his way into Richmond College, through the college into Grace Street Church and from Grace Street into the ministry.

He was ordained at the Catawba Baptist Church, Halifax County, in the summer of 1886. At that time he was pastor of County Line, Vernon Hill and Hunting Creek churches.

The year 1889 brings us to his marriage, January 30th, the bride being the widow of his elder brother, Whitfield P. Williams. Mrs. Williams was Miss Jennie Burwell McCraw, daughter of Colonel and Mrs. John Armistead McCraw, of Locust Hill, Halifax County. Of the former marriage there were two children, Miss Reva May Williams, who lives with her mother at the old home in Brookneal and Mr. Hugh Whitfield Williams of Kinston, North Carolina. Of her second marriage there are also two children, Mr. Herbert Harris Williams of Richmond and Mrs. William Page Williams of Brookneal. By this marriage the traditions and religious faith of the old home in Campbell passed into the life of the new home in Brookneal. The gallant gentleman came to be the chivalrous husband, the devoted father and the wise counsellor. There was no discrimination in his love for the four children. And they loved him as a father. Mrs. Williams entered with sympathetic interest into all that engaged the attention and strength of her husband. In all his labors she was his never-failing source of earthly inspiration, a guardian angel in his home.

Only once was his life work interrupted by a break-down in health when he retired from pastoral work and opened a

tavern in Brookneal known as the Williams House. He found this enterprise profitable, but with health regained, he returned, with a new consecration, to the work he loved.

From time to time he was pastor of thirty-five churches, often as many as four on the same field. They are found in the following counties: Campbell, Charlotte, Chesterfield, Clarke, Halifax, Henry, Pittsylvania, Powhatan and Prince Edward.

His crowning work was his last. In May, 1920, he accepted a call to four churches (Shenandoah Association): Boyce, Rockland, Bethel and the Mountain Church. The Mountain Church is situated across the Shenandoah River, and was at that time at the point of dissolution. Bethel was old and almost forsaken as nearly all of its substantial members were dead or had moved to other parts.

The Boyce Church had only twenty-three members who met in a plain hall over a store. Rockland had a good house, was well organized, but they were few in number and not wealthy. To this field the new pastor came with that faith and energy that delight to find opportunities in difficulties. He acquainted himself with conditions and began to rally his people for rebuilding the walls of Jerusalem. The Boyce Church bought a choice lot in the best part of the village and within two years had finished and dedicated a beautiful brick church house, costing $15,000, amply furnished and dedicated without debt. In the meantime Rockland lost its commodious frame building by fire and at once rebuilt with brick. This work was finished with all bills paid. "Bethel" and "Mountain" held revivals which greatly strengthened the membership and awakened a new interest in the general work of the denomination. Besides the regular work of the field, the pastor was organizing the young people, teaching singing classes and holding revivals. He was elected clerk of the Association and served in that capacity until his retirement. In 1928 he laid down his work and returned to his former home in Brookneal. On his way home he was taken sick. He was sent to a hospital in Lynchburg from which he returned apparently in good condition and in fine spirits. The following summer he attended the Shenandoah Association and preached the annual sermon. He remained in the Association

to help a brother in a revival at Summit Point near Berryville. With this meeting his ministry came to a close. On Wednesday, July 3rd, he was suddenly stricken. He never rallied. He knew the time of his departure had come. During the last day he frequently repeated that familiar benediction in Numbers 6:24-25, "The Lord bless thee and keep thee; the Lord make His face to shine upon thee and be gracious unto thee; the Lord lift up His countenance upon thee and give thee peace."

On July 10, 1929, his body, attended by a large company of sorrowing friends and brother pastors, was laid to rest in the Spring Hill Cemetery, Lynchburg, Virginia.

W. C. Taylor

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## ALLRAN WHITE GRAVES
### 1851–1929

He was born near Thomhill, Orange County, Virginia. He attended Dr. Robert Frazer's Macedonian School, then came Richmond College, "Crozer" and "Louisville." In outline here is his ministry: Baltimore, Maryland; King William County; Bath County; Kentucky; Butte City, Montana; Aspen, Colorado; North Platte, Nebraska; Springdale, Arkansas; Falls Church; Washington, D. C.; King George County; Falmouth, Virginia; Round Hill, Loudoun County; Alexandria, Virginia; Richmond, Virginia. More than once asthma made it necessary for him to move to higher or purer air; once the demonetization of silver killed the town; once, abounding "hardshellism," drove him on. His life began and ended in Virginia. In no small degree the influence of a pious mother led to his conversion at the early age of eleven and he was baptized in running water into the Mt. Hermon Baptist Church, Spotsylvania County, by Rev. John M. Roane. A firm conviction possessed him that he must preach and at the age of seventeen he began to teach in order to raise money for college. At Richmond College he won a writer's medal which he wore all his life. "His pen has touched many noble and elevating themes, never descending to the frivolous." His talent eminently fitted him for

"fields outside his sacred calling," but never at any time tempted him to depart "from his God-given choice." He was married at the First Baptist Church, Washington City, March 3, 1882, by Rev. Dr. J. H. Cuthbert to Miss Landonia A. Dutton (daughter of Notley A. and Angeline Dutton) of Charles County, Maryland. His brothers and sisters were: Laura C., Fenton L., Elizabeth, Joseph, Ernestine, Margaret, Izella, Annie L., Rosa C. His children who survived him were Mrs. George M. Charles, Washington, and Mrs. Walter Dodd, King George County, Virginia.

While they were living in Alexandria he and his wife had a narrow escapt from a tragic death. He thus described this experience: "The storm, in its intensity and full force destroyed woodshed, garage, &c. Scattering the timbers far and wide it left only a part of the house in which we were dwelling intact, and devastation and ruin in its wake. Mrs. Graves was caught under the debris of flying timbers, broken plaster and shivered glass and I who was returning from the postoffice was literally picked up and dashed to the pavement by the cyclone, striking my head with sufficient force to render me unconscious."

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## GEORGE BOARDMAN EAGER

1847–1929

The piety and culture of a home where three of the sons were named respectively George Boardman, Patrick Henry and John Howard could scarcely be questioned. The parents in this home were Rev. Eleazer Chapin Eager and Harriet Ide, the home being in Jefferson County, Mississippi. This "George Boardman" might well have been named "George Washington," for he was born on February 22nd. His seven sessions at Mississippi College, Clinton, Mississippi, brought him to the beginning of the Civil War and he was at once off for Virginia, a private, Company C, Sixteenth Mississippi Regiment, becoming a courier for General William Mahone; in this capacity when his horse was shot down under him, he went forward on foot with the message; later he was sergeant-major, Power's Regiment, Griffith's Brigade, Army

of the Southwest. (No wonder that towards the end of his life he was given the Cross of Honor by the Albert Sidney Johnston Chapter of the Daughters of the Confederacy, Louisville, Kentucky.) Upon the end of the War Between the States he took up again his studies now at Oakland College, Jefferson County, Mississippi, and then at Mississippi College in 1873 received his M. A. degree. In 1876 he graduated at the Southern Baptist Theological Seminary, located in Greenville, South Carolina. Later on, in his first pastorate, he did post-graduate work at Washington and Lee University, Lexington, Virginia. In 1880 he received the honorary degree of D. D. from the University of Tennessee, and the next year the same degree was givn him by Howard College, Alabama; in 1908 Georgetown College, Kentucky, conferred on him the degree of LL. D. On February 20, 1880, he was married to Miss Annie E. Coor-Pender of Clinton and Jackson, Mississippi. This peculiarly happy and blessed union lacked only some months of rounding out a half century; his wife survived him and upon his passing away wrote: "On a white marble cross in Eversley churchyard, England, are the words: 'Amavimus, Amamus, Amabimus'—'We have loved, we love, we shall love.' That true apostle of love, Charles Kingsley, chose these words as the record of his own life—may I too, choose them as the record of the most loving spirit that I, who walked by his side for half a century, have ever known among men?"

His Virginia pastorates were Lexington (1876-79) and the First Church, Danville. Lexington has been called the "Athens of Virginia"; it is the seat of Washington and Lee University, and the Virginia Military Institute (endowed by George Washington) and where Robert E. Lee and Stonewall Jackson lived and are buried. Perhaps his study and service in this classic city helped to form in him that character which made accurate the tribute paid him upon his death by his fellow-professor Dr. A. T. Robertson, "He was a consummate gentleman, reminding one of General Robert E. Lee in many ways." Danville, Virginia, is a great tobacco market, has large cotton mills and beautiful homes; besides his ministry the people of this town may well remember this unusually handsome pastor, a man to be picked out in a

crowd by reason of his tall, erect figure and genial, winsome manner and bearing. His other pastorates were Knoxville, Tennessee (1879-80); St. Francis Street Church, Mobile, Alabama (1880-87); Parker Memorial Church, Anniston, Alabama (1890-91); Montgomery, Alabama (1892-01). While in Montgomery he bravely faced the awful yellow fever which desolated that city in 1897. He was rich in physical and moral courage. In his tribute to him at the Southern Baptist Convention Dr. C. S. Gardner said: "His body was not massive and powerful; but that thin and wiry frame did not shrink from physical danger nor was it possible for another man of towering form and bodily strength to intimidate him. I have heard a story about him which illustrates this trait of his character. In one of his pastorates he found current in certain social circles a practice which he believed to be spiritually demoralizing. Influential people were involved but he did not hesitate to rebuke the practice. He did it courteously, of course; but he made an aggressive fight upon it. It created a flurry in the congregation and community and drew indignant protests from some who felt that no preacher should be permitted to criticize their conduct with impunity. One irate gentleman announced to his friends that he was going to give that preacher a horse-whipping the first time they met. Some one warned Dr. Eager. As soon as he heard it he started post haste to the office of the indignant gentleman. It is needless to say that he went unarmed. . . . Entering the office he said: 'Mr.———— . . . You have met me, sir', and pulled off his coat. . . . The gentleman . . . exclaimed deprecatingly: 'Oh, Dr. Eager, I do not wish to have any trouble with you'."

He had a "white" soul. In his earlier ministry there came to him a great temptation such as there came to the young man Joseph in Egypt, but like Joseph he passed through the trial unscathed and pure. The closing service of his long and useful life was as professor of Biblical Introduction and Pastoral Theology. Here the white flower of a blameless life made a deep and blessed and lasting impression on his students. Dr. Carver's wife often said: "The Seminary could well afford to pay Dr. Eager's salary just to enable the students to see what a true Christian gentleman was like."

He loathed that which was unclean or mean. Dr. Adams tells how once he gave a severe rebuke to a student who spoke of a distinguished author of one of the text-books as a "fellow who wrote this book." Dr. Eager quietly said: "I must ask you to apologize for alluding to the author in such a way." It would have been impossible, would it not, to have found anywhere in all the Southland a man better qualified than George Boardman Eager to teach our young preachers how to be pastors? He was urbanity, courtesy, Christlikeness incarnate. Yet he was not weak or without moral backbone. What has already been said in this sketch confirms this statement. If he wore, as the Italian proverb says, the glove of velvet, it covered the hand of iron. On the matter of temperance and Prohibition, and on other moral and social questions and issues he gave forth no uncertain sound.

He was a preacher of polish, power and charm. One of his sermons has gone into the recorded history of Southern Baptists. This was the convention sermon at the Jubilee Session of the Southern Baptist Convention, Washington, D. C., in May, 1895. The text was Matthew 22:21, the subject being: "Civil Government and Religion." Concerning this sermon and its delivery Dr. Charles A. Stakely who heard it said: "The preacher rose to such heights, that at one point in the sermon the congregation broke into instantaneous and tumultuous applause, a thing which had probably never happened before and has not happened since during the preaching of a sermon before this august body." This sermon is preserved in "The Southern Baptist Pulpit," a volume edited by Rev. Dr. J. F. Love.

Dr. Eager's death was sudden. After a visit to Florida he was returning to Valdosta, Georgia, where one of his sons lived, with whom he and his wife were making their home. The end came in Jacksonville. He went to sleep and before the dawning of the next day, March 21st, he awoke to the light of heaven's unbroken Sabbath. His body was laid to rest in Valdosta, Georgia, the service there being conducted by the pastor H. M. Fugate, W. O. Carver and H. W. Battle.

Several poems were found on Dr. Eager's desk; one of them was:

THE MASTER'S CALL
By Noah K. Davis

A call for me
Across the sea,
"Come home; thy work is done.
The sky is clear
But night draws near
Embark at set of sun."

Into the night
With spirit flight
Leaving my cares behind
Hoping for day,
I'll waft away
The other shore to find.

It is not far;
The evening star
Marks where the land begins
Whose every height
In radiant light
Shines free from earthly sins.

My home is there,
His love to share
Who gave himself for me;
I hear the word,
"I come dear Lord
'Tis heaven to be with Thee."

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## JOHN HANSFORD ROWE
1876–1929

He was born at Achilles, Gloucester County, Virginia, November 13th; his parents Samuel M. Rowe and Elizabeth Ann Diggs, were active Christians; his father for many years a deacon in his church; besides John Hansford, these brothers and sisters went forth from this pious home: Mrs. James

Ward, Mr. Herman Rowe, Mrs. Wm. Ellis, S. M. Rowe, Jr., H. S. Rowe, M. H. Rowe, M. J. Rowe. The object of this sketch was converted at the age of thirteen at Achilles during a meeting held by Rev. Mr. Betts. The same year he joined Union Church being baptized by Rev. R. A. Folkes. He secured a common school education and at the age of thirteen entered a private school taught by his pastor. At the age of twenty-one he felt the call of God to preach and went to school for one year at the West Point (Virginia) Academy. In September, 1899, he entered Richmond College and in June, 1903, took his A. B. degree. In October, 1903, he entered the Southern Baptist Theological Seminary, Louisville, and in May, 1905, graduated there with the degree of Th. B. Among his fellow-students in Louisville were four who later were to be his co-workers in Japan, namely: John Moncure, P. P. Medling, C. K. Dozier and G. W. Bouldin.

He was ordained at Union Church, Achilles, Virginia, and on April 4, 1906, was appointed by the Foreign Mission Board to work in Japan. On June 12, 1906, he was married in Louisville, Kentucky, to Miss Margaret Cobb, of Texas, and the following September 4th they sailed for Japan. During his twenty-three years in Japan he labored at Kokura, Nagasaki and Fukuoka. His first child was Virginia Ruth. Some glimpses of his useful years may be given here. One year in his report to the Board from Fukuoka he wrote: "The citizens of the city have seen Santa Claus in the windows of the shops of the city for a number of years but they did not know the meaning of Christmas, so the Christian churches united and gave a Christian celebration for the citizens of the city and to our delight the city hall was full to overflowing, many having to stand on the outside in the cold. About 1500 people heard the story of Christ's birth. It was a great success. Tracts were handed to each one who came to the entertainment." Another year he tells of twelve baptisms and said: "We have also entered an old Buddhist home and baptized two of its members." He speaks of two Japanese evangelists, Mr. Sugano and Mr. Watanabe, saying he had "never seen more agreeable fellow-workers." In another message to the homeland he tells of one Japanese church that decided to try to raise $500 towards a meeting-house—a

great sum for them. When five of the committee gave $165 and a blind boy whom he had recently baptized gave $5 Brother Rowe felt that the desired sum would be raised. He tells of a meeting held by the various Christian organizations where the Baptists, though not the largest numerically, had the largest representation.

In 1919 he and his wife and children sailed for San Francisco that in a hospital there Mrs. Rowe might receive treatment and undergo an operation. He sailed back to his field of labor October 2, 1920. His second wife, who survived him, was Miss Hooper Childs, of Mississippi. He died August 12th of pneumonia at Ni No Oka, Gotemba, Japan, and his body was buried in Yokohama. The children who survived him were: Virginia, Harper, Melvin, John, and Mary Elizabeth.

The Union Church, his mother church, in Gloucester County, Virginia, held a memorial service in honor of their member, preacher and missionary.

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## ISAAC S. LEONARD
### 1882–1929

The son of Robert and Harriet C. Leonard, he was born near Benhams, Virginia, July 12th. The atmosphere of his home was devout and at an early age he made a profession of his faith in Christ and was baptized into the fellowship of the Lime Hill Church (Lebanon Association). His call to the ministry was clear. To this end he gave himself to careful and adequate preparation, studying at Hamilton Institute (Mendota, Virginia), Richmond College and the Southern Baptist Theological Seminary. At the age of twenty-one he accepted a call to Harrington, Washington. He was pastor at Lafayette, Georgia, thirteen years and for a short period at Green Cove, Florida. On July 1, 1928, he became pastor of the Euclid Avenue Church, Bristol, Virginia. Here he led in the erection of a beautiful house of worship, and the promise of growth and power for this church under his leadership was bright when on May 19th after a brief illness he passed away. His funeral held in this church in the

presence of a large congregation was conducted by Rev. J. B. Thomas. The burial was in Lafayette, Georgia. He was married twice. His body was laid to rest beside the grave of his first wife; his second wife survived him and one son and three daughters.

(Based on sketch in Annual.)

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## JULIAN MARCELUS LUCK
### 1847–1929

The story goes that when the Southern Confederacy was hastening to her fall, a young man some seventeen years old ran away from his father's home in Bedford County that he might help in the defence of Petersburg; then on the retreat towards Appomattox he evaded capture at the battle of Sailor's Creek and at High Bridge held up a Federal captain and the fragments of his company until two pieces of Confederate artillery were rescued from capture. This story may not be true but as the Italians say, it has verisimilitude. The youth was Julian Marcelus Luck, known even to the end of his long life, among his intimate friends as Jule Luck.

Early in his four sessions as a student at Richmond College a protracted meeting was in progress at the First Baptist Church whose pastor then was Dr. J. L. Burrows, who later was known as the "Old Man Eloquent." The evangelist was Rev. A. B. Earle, a man of great pulpit power. Under his preaching the whole city was stirred and echoes from these services were heard throughout the State. The student body was greatly moved and the faculty so modified class requirements that large crowds from the college attended night by night. At a prayer meeting in S. M. Province's room on the southwest corner of the top floor of the Broad Street wing Jule Luck was present for whose conversion earnest prayers were made. Back in Bedford he may not have been wicked though possibly wild. Before this service closed he joyfully accepted Christ, making a public confession of his faith the next morning at the college chapel. This decision, to the end of his life of more than four score years, he never

regretted. He was baptized into the fellowship of the First Baptist Church by the pastor.

Before long he was teaching a Sunday school class in the State penitentiary and during the rest of his college days the professors counted him a real force in the spiritual life of the student body. Just before one session began the train from Southwest Virginia had among its passengers, bound for the college, Samuel B. Witt, afterwards, for years the judge of the Hustings Court of Richmond, J. W. Wildman who came to have such a long and useful career as a preacher and "Jule" Luck.

He followed in the footsteps of his father and brother and become a preacher. Bedford has produced many Baptist preachers. There were of an early day the Witts. It was Dr. W. E. Hatcher who said that when Bedford lost her *Witts* she found her *Luck*. While licensed to preach by the First Church, Richmond, Mr. Luck was ordained at the home church in Bedford, Mt. Zion, on June 12, 1875.

From Richmond College he went to Greenville, South Carolina, to the Southern Baptist Theological Seminary, J. W. Wildman and Robert W. Saunders being also enrolled at that time. Here he was highly regarded, for he was counted a man of prayer and piety. By accident one day a fellow-student found him on his knees, and later learned that the special object of this prayer was the only member of his Sunday school back at home who was not a Christian.

He taught school one session in Montgomery County, going back to that general section of the State when as a missionary of the State Mission Board he began his ministry in Pulaski and Giles counties. Until these recent years this part of Virginia has been counted a difficult field for Baptists. Certainly it was when Mr. Luck took up the work. Doubtless the Baptists were as much to blame as the people in this fair Southwest Kingdom for any seeming barrenness. Here Mr. Luck labored for ten years.

If there were hardships they were not met single-handed, for on February 2, 1875, Mr. Luck was married at her home in Goose Creek Valley, Bedford County, to Miss Pattie Eugene Arnold. This union was to last until a few weeks beyond its forty-first anniversary had been happily celebrated,

Mrs. Luck dying at Crozet, Virginia, March 3, 1916; the burial was the next day in the East View Cemetery, Salem, Virginia.

His next field was made up of these churches: South Boston, Black Walnut, Houston and Mt. Vernon, all in the Dan River Association. While on his next field an appeal rang out to all the churches for a special effort to pay a debt on the Foreign Mission Board. Mr. Luck at once decided that his church at Cambria (Montgomery County) should contribute liberally. He publicly said he wished he could give $60 but this being impossible he was going to give $30. The committee in charge of the matter were astonished and one of them said: "We cannot do less than our pastor." It ended in the church paying $300. This was so wonderful that a committee from the First Church was sent up to find out the method that had been used.

On his next field, made up of Enon, Troutville, and Mill Creek churches Mr. Luck ministered some seven years. In all these churches Mr. Luck was greatly beloved and here his name is still after so many years a household word. A bronze tablet in the present Enon meeting-house bears Mr. Luck's name along with the twelve pastors the church had had before him. During this pastorate within a year the deaths occurred of Charles L. Cocke and his son Chas. H. Cocke. This was a great loss to Enon and Mr. Luck resigned and went again to Halifax County where he served for almost seven years the Houston, Mt. Vernon, Scottsburg and Crystal Hill churches.

Doubtless it was at Enon that Mr. Cocke once asked Mr. Luck whether he ever anticipated the possibility of a helpless and dependent old age; without hesitation came the answer that he believed God would care for him and provide for him to the end of his life. With his pastorate in Albemarle County (Crozet, Mt. Plain and Free Union churches) his active service as a pastor closed. For the remaining years he made his home with his children in Roanoke City, the summer months being passed with them at his country home, "Pine Lodge," in Bedford County. During these closing years he preached often as a supply in Roanoke City and the region round about, his throbbing gospel messages and cheerful face

and spirit always bringing a blessing to these waiting congregations. He died December 18th. He was the son of George P. Luck and Nannie Buford. His children are Dr. E. H. Luck, Mrs. W. C. Pickens, Mrs. W. E. Cunningham.

About this time a new Bedford pastor, meeting him for the first time, thus described him: "Stocky in build, 5 feet 7 inches tall, weighing 175 pounds," and another said of him "great hearted, big souled, and kind to all men."

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## HIRAM FRAZIER GILBERT
### 1871–1929

He was born in Claiborne County, Tennessee, June 30th, his parents being Rev. Hiram Gilbert and Eliza Cannon. Rev. Hiram Gilbert was a Primitive Baptist preacher. Hiram Frazier Gilbert was educated at Arthur College and Carson-Newman College, both in Tennessee and later studied at the Southern Baptist Theological Seminary, Louisville, Kentucky. The earlier years of his manhood were given to railroad work. He had felt the call to preach as a boy but went into business. Later than most ministers he answered the call to preach in 1909. He wondered why God thus called him, but it seems that neither he nor those to whom he brought the message ever doubted that he had been indeed called of God to proclaim the unsearchable riches of Christ.

His ministry began in Tennessee, where he had pastorates at Petroo, Gatliff, and Oakdale (terminal of the L. & N. and Q. & C. railways); he was called back to Gatliff for a second pastorate, and then was there as pastor and school teacher. At Petroo he built a nice and commodious little church house. At Oakdale, having once been himself a railroad man, he knew how to reach railroad men and won many of them to Christ.

Then came his ten and one-half years in Fincastle, where he was esteemed by the community, as well as by his own church. He took up his work in the city of Roanoke when the Jefferson Street Church was well-nigh ready to disband. Some members had joined other churches. Many in this church and others of our churches believed that Jefferson

Street should close its career. So in the face of many obstacles he took this pastorate, and with courage, perseverance and wise leadership kept the church together, and led them in building a beautiful and commodious meeting house. It is indeed his monument.

Very often, alas, we come into daily contact and service with men and yet often do not know their life history. Yet usually we measure with a high degree of accuracy what they are, and their character. So with our Brother Gilbert. He was very human, and liked men and knew them and won and held them. He had in high degree that sense of humor that helped him over many a hard hill and also eased the burden on other mens' shoulders. Of Jesus it was said, "The common people heard Him gladly." This was true of our brother. He said things in a fresh and often in an original way, so that he usually held the attention of those who heard him.

The burden of his new church and its large debt often caused him much concern, and doubtless hastened his death. His doctor found him suffering from neuritis and advised him to be careful, especially as to certain forms of work.

He was married July 27, 1911, to Miss Mary Elizabeth Bush, the daughter of Marion Buford Bush and Amanda Peters; she survives him.

His funeral was at the Jefferson Street Baptist Church, Roanoke, and his body was laid to rest in the Vinton Cemetery.

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## JAMES TAYLOR DICKINSON

### 1861–1929

During the session of 1885-86 there were two students at the University of Virginia who the previous May had graduated at the Southern Baptist Theological Seminary, Louisville, Kentucky. Both came to "Virginia" to sit at the feet of Noah K. Davis, the great teacher of Philosophy; both in connection with their academic work had country churches in striking distance of the University; both, before the session was over had accepted calls to churches near New York City.

The one whose name heads this page served for this brief season the County Line and Lyle's churches in Fluvanna County; in these communities he is still remembered and loved after all these years. His call was to the North Orange Church, New Jersey, one of the great churches of the Northern Baptist Convention. His acceptance of so large and cultured a congregation so early in his ministry seemed to involve a risk of failure. However his background, his ability as a speaker, his capacity to get quickly information and material that he needed, his alert mind, his home rearing, his academic and theological training under great teachers, his capacity for hard work, his genial personality, his knowledge of how to reach men, gave prophecy of the genuine success which he reached.

In the Mu Sigma Rho Literary Society at Richmond College he won his spurs as a charming, impressive speaker; in his room in his home on West Franklin Street in college days he began to collect as his own, the best of English literature, especially the poets whose words were soon rooted forever in his heart and memory. From his parents he breathed into his very soul a keen appreciation of the best of the world's legacy of tongue and pen and a subtle sense of humor. By inheritance, some seven generations of preachers had handed down to him a predisposition for the pulpit and pastorate that he did not resist. His career at the North Orange Church was not a failure; just the reverse, a brilliant success. For some seventeen years his bow abode in strength in this important and arduous field.

Another period of about the same length was his ministry with the First Baptist Church in Rochester, a university and college city. His last charge was with the Sixth Avenue Church, Brooklyn, New York. In all these years he was in demand as a commencement preacher and speaker and was heard at the Anniversaries of the Northern Baptists. Even after his retirement from the active ministry he still preached and loved to preach. During these last years, and even before, he made an annual journey to Richmond, his native city, when he was heard with pleasure in the various churches of Virginia's capital. His death was sudden; though feeble he ventured to walk to a neighbor's where there was deep

sorrow. Scarcely had he entered the house when he said: "I came to comfort you but now I fear I must be a trouble to you. Please let me lie down." These were his last words.

He was the son of Rev. Dr. A. E. Dickinson and Fannie Taylor, daughter of Rev. Dr. James B. Taylor, Sr., his sisters being Miss Helen Dickinson and Mrs. Samuel Torian and his half-sister, Mrs. Edward Hoffs. Sketches of his father and his maternal grandfather will be found in other series of "Virginia Baptist Ministers."

James Taylor Dickinson was married to Miss Stella Gertrude DeLand (daughter of Daniel Brown DeLand and Minerva Parce), October 18, 1887. The children are Margaret (wife of Dr. Albert Davis Kaiser), Helen Stella (wife of William Benjamin Lippard) and Lois DeLand (wife of Leonard Houghton Henderson); the grandchildren are: Albert David Kaiser, Jr., Margaret Kaiser, Dickinson Lippard, Stella Dickinson Lippard, James Taylor Henderson and Jean DeLand Henderson.

The speakers at the funeral were Dr. Donald MacQueen, pastor of the First Baptist Church (Rochester) and Dr. F. W. Boatwright, president of the University of Richmond.

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## FERNANDO COELLO McCONNELL
### 1856–1929

In 1893 the General Association held its session in Roanoke; Dr. McConnell was present at this meeting. He had a little before been elected assistant secretary of the Home Mission Board of the Southern Baptist Convention, succeeding in this office Rev. Dr. J. William Jones. This was his first appearance before Virginia Baptists. Rev. George E. Truett read the report on Home Missions, and Dr. McConnell spoke on the report. He described the natural resources of the South, the trees, the minerals, the water power, the climate, the people, and appealed to Southern Baptists to use these great and largely undeveloped opportunities for the Kingdom of God. Dr. McConnell was at his best and he was upon occasion an orator of high rank. He swept the convention. By it he won a title that followed him the rest of his

days: "Forensic Cyclonic McConnell"; it was, it is believed, Dr. R. H. Pitt who was the "father" of this apt appellation. This speech led to his call to the pastorate of the First Church, Lynchburg. This his Virginia pastorate lasted from 1894 to 1901. Here he was greatly beloved by his flock, and won also the hearts and admiration of our people throughout the State. His other pastorates were: Gainesville, Georgia (1888-94); Calvary Church, Kansas City, Missouri (1903-09); First Church, Waco, Texas (1909-15); Druid Hill, Atlanta (1915-29).

He was born August 2nd (the son of William Ross McConnell and Kitty Jane Christian Jameson), in Clay County, North Carolina, the county that was the birthplace of his distinguished cousin, Rev. Dr. George W. Truett. He took his B. A. degree at Mercer University, Macon, Georgia; this his *alma mater* later gave him the degree of D. D.; in 1892 he graduated at the Southern Baptist Theological Seminary, Louisville, Kentucky; on January 12, 1876, he married Emma Nancy England (daughter of Captain Wm. Jasper England and Pauline Carter), of Townes County, Georgia. This union lasted over fifty years, and the golden wedding was celebrated in Atlanta.

Upon Dr. McConnell's death, Rev. Dr. A. J. Barton (who recommended him as his successor in the pastorate of the First Church, Waco, Texas) in an article about him said:

"Dr. McConnell was one of the most widely known and best beloved Baptist ministers of the South. In disposition and character he was guileless and irreproachable. In his mind there was never the question of the inspiration and authority of the Sacred Scriptures as the Word of God. To him God was an ever present reality and the crucified and risen Saviour was an always adequate remedy for the sins and problems of the world. . . .

"Dr. McConnell was always profoundly interested in the plans and programs of his beloved denomination for giving the gospel to the whole world and has been one of the most loyal and faithful supporters of every denominational enterprise. He was particularly attached to the Mountain School Department of the Home Mission Board and served for years up to the time of his death as chairman of the Committee on

Mountain Schools. He himself was a product of the mountains. He knew the needs and heart passions, the intellectual and spiritual longings of the young people in our mountain sections, and right gladly he strove that they might have opportunities for mental and spiritual culture. . . .

"From the pastorate, I had accepted a position as secretary of the Educational Board of the Baptist General Convention of Texas and was still to reside at Waco, just across the street from the church building. I have not a doubt that, though Dr. McConnell was coming on my recommendation, he had doubts and misgivings as to the problems and difficulties which are supposed to arise from the presence in the community and membership in the church of a former pastor and his family. I presided over the service at which he was welcomed to the new pastorate and did everything in my power to put him at ease and to make his pastorate successful. If he had fears at the beginning, I think they were dispelled. At any rate, our relations were so pleasant that many, many times he has said both privately and in the presence of others that the Bartons were the best and most faithful church members he had ever had. Of course, the Bartons made due allowance, knowing that this was the over-enthusiastic expression of a generous and loving pastor's heart.

"The incident is here recited in order to emphasize the warm personal friendship and to indicate the deep sense of personal sorrow and loss which comes into our hearts upon the departure of this good man and faithful servant of the Most High God."

Dr. McConnell was survived by his wife and these children: Myrtle, Strubbe, Christine (Mrs. G. J. Rousseau), F. C. McConnell, Jr., Carter Jamison.

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## PRESTON BLAKE
### 1860–1929

While the funeral of Dr. George W. McDaniel was being held in the First Church, Richmond, the news came of the death of Dr. Preston Blake. Just about this time Virginia Baptists suffered the loss also of Dr. William Lunsford and Dr. Edward B. Pollard. Dr. Blake spent the larger part of

his ministry outside of the Old Dominion but he was a native of Mathews County and his closing years and his death were in Virginia. He was born February 28th, the son of B. F. Blake and Martha Dutton; his father became captain of the Twenty-fourth Regiment, C. S. A. His educational preparation for life was found at Randolph-Macon College, Ashland, Virginia, and at the Southern Baptist Theological Seminary, Louisville; later the honorary degree of Doctor of Divinity was given him by Georgetown College, Kentucky. While a student in Louisville he had charge of a mission Sunday school on the river front. He was ordained to the ministry in 1887, becoming that same year pastor of the Richmond and Republican churches, Madison County, Kentucky. He continued in this pastorate until 1892 when he took charge of the church of Dayton, Kentucky; this relationship continued until 1898 when he accepted a call to the First Church, Lexington, Kentucky. After ten years in Lexington he became pastor of the Southside Church, Birmingham, Alabama. Concerning this pastorate of ten years, Dr. A. J. Dickinson, at the time of Dr. Blake's death, wrote:

"This church had recently lost its building by fire and had moved to Five Points, which is the hub of the thickly populated Southside section of Birmingham, and perhaps one of the greatest strategic church locations in the country. Under the leadership of Dr. Blake the membership built a beautiful house of worship, which today is pointed out to visitors as one of the most conspicuous buildings of the city. Dr. Blake labored in Birmingham ten years, leaving behind him a church that has taken its place among the greatest in the denomination."

Concerning Dr. Blake's next pastorate Dr. Dickinson also wrote: "From Birmingham Dr. Blake went to the First Church, Newport News, Virginia. This was a large downtown church, in a seaport and shipbuilding city. It was at the beginning of America's participation in the World War. The city was made a port of embarcation for soldiers, a base for army and navy supplies and the shipbuilding industry was increased to maximum production. Thousands of sailors, soldiers, shipyard workers and those attached to them made the life of the city intense and placed a tremendous responsi-

bility on the churches, particularly in regard to the religious and welfare obligations to the passing throngs. Dr. Blake responded to the call because of the extraordinary opportunity for usefulness and he gave himself whole-heartedly, without thought of self, to this service." This Newport News pastorate was the climax of his work as preacher and pastor and so Dr. Dickinson's characterization of him in this sphere should come here: "As a preacher Dr. Blake was scriptural, devotional, evangelistic, speaking in a full and rich voice. His sermons were vivid in word pictures. As pastor he was an untiring worker with a sympathetic understanding of his people. His sympathy led him to the assistance of many who were in distress. He was a lovable man, gracious and polished. He was a delightful conversationalist and he knew how to persuade others to become Christians in these winsome conversations. Dr. Blake combined in a rare way the pastor with the shepherd's heart and the preacher with the prophet's power."

Under the strain of his important work at such a trying time at Newport News Dr. Blake's health gave away. His people were considerate and kind, sending him off for six months of rest. He improved, but felt that he was not equal longer to the care of this great church, so he resigned to take a less strenuous task. He became pastor of the Clark's Neck and Urbanna churches in Middlesex County. Here as in other places he was most popular and beloved. One who knew him well said that he "had the knack of making friends wherever he went and possessed the blessed tact of removing the cause of unnecessary contention and friction without compromising any principle of truth." Since his health did not improve as he had hoped it would, he turned to service in a small town compact pastorate and answered the call of the church at Smithfield, Virginia. This was his last field and then after a season of invalidism he passed to his reward August 19th. The funeral was held in the First Baptist Church, Newport News, a delegation of the deacons of the Smithfield Church being present.

Dr. Blake in his college days was a member of the Phi Kappa Sigma fraternity and later a Mason. In the 1922-23

volume of "Who's Who in America," there is a sketch of Dr. Blake. He was married to Miss Stella Campbell of Greenville, Mississippi, in 1892; she and a son, Rev. Preston Blake, Jr., of Ridgeway, South Carolina, survive him.

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## O. L. TERRY
### 1854–1930

He was born in Stokes County, North Carolina, January 1st, his parents being Joseph Terry and Elizabeth Mayab. At a tender age the death of his parents left him an orphan and with few or no friends he started out on the battle of life single-handed. For many years his career was a painful and difficult one. He was poorly fed and clothed and hard-worked as he sought to make an honest living. He had already come to Southwest Virginia where almost all the rest of his life was spent. His struggle was not alone for a livelihood but also for an education and presently a quest for Christ. In not a few neighborhoods there were Sabbath desecration, drunkenness, few school advantages and much ignorance, yet often he found large hearts, kindness, generosity and genuine religious zeal and piety. He taught school often in the face of surprising obstacles and finally became a colporter and preacher. Under the Sunday School and Bible Board, whose head for years was Rev. J. M. Pilcher, he did faithful and often pioneer work, the field of his service being mainly the counties of Buchanan, Lee, Wise, and Russell. He worked out the great doctrine of salvation by grace avoiding errors common in that day and district and was able to give Bible authority for the faith that was in him. The hardships and vagaries which he encountered make a thrilling and unique story. This story he wrote out in full not long before his death; it is a most valuable and first-hand contribution to the history of the Baptists in Southwest Virginia for almost half a century. This story should be published.

His declining years were spent in the Hollins neighborhood and as a member of Enon Church. His loyalty to this church never faltered, his attendance and contributions being regular and glad. He preached as opportunity offered, feeding himself and others on the strong meat of the word.

He married Miss Elizabeth Snodgrass (daughter of Wm. R. Snodgrass and Mary Jane Covey) ; she survived him, also one sister Mrs. Lorena Armstrong, and his three children, John Maynard, Lorena and Wm. Washington. John Maynard married Miss Lola Christine Sherrill (their children are, Mary Elizabeth, Lorena May, Robert, John Maynard, Jr.) ; Wm. Washington married Miss Willie Mae Payne; Miss Lorena is a B. A. of Hollins College. He died at his home August 15th. The funeral was at "Enon" and the burial at Sherwood Burial Park.

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## WILLIAM HENRY BARNES
### 1843–1930

He was born in James City County, Virginia, on October 3rd; was fourth in line from a Revolutionary ancestor of the same name. His father, William Barnes, and his mother, Lucy Saunders Barnes, were charter members of the Liberty Baptist Church at Diascond Bridge, Virginia. As a child, William, with his sister and brothers, regularly accompanied his parents to worship in the old church building. It is of interest that in the years after the War Between the States, when the needs of the church were great, two of these children, James and William, were to spend years as pastors leading and building up the congregation.

A classical preparatory education was completed at old Hickory Neck Academy near Toano; but the war prevented attendance upon William and Mary College, as had been planned. When eighteen he joined the James City Artillery, spending some months in camp at Chaffing's Bluff. It was here in a revival led by Dr. Lansing Burrows that he accepted Christ and was baptized in the James River. Captured at Sailor's Creek, he was sent to prison at Point Lookout, Maryland.

William Barnes did not at first plan to be a minister. He went into business and, as a lay preacher, had given years of active Christian service before he was ordained in Liberty Church on January 29, 1888. The laborers were few, so he took the characteristic step of qualifying himself to render the fullest service possible.

As pastor of Liberty, of James City and James River churches, as organizer and pastor of Good Hope Church, he entered into the life of the greater part of the peninsula between Williamsburg and New Kent Court House. No weather was too severe, no road too bad, no distance too great for him to hesitate when a call came. No home was too lowly for him to enter and to share with the inmates the great experiences of life. Whether the call was to solemnize a marriage, to wait by the bedside of the sick, or to comfort and help in sorrow, he was always ready.

At his funeral there were white-headed men, their children and grandchildren who spoke of the wise and helpful spiritual counsel he had given them. He was a deeply spiritual man. As a school boy he was recognized for his fearless honesty, and became regularly the arbiter of boyish disputes. As a man this character was heightened by a complete oneness with the will of God. As an old man mind and spirit illuminated a face that was beautiful with the beauty of a great apostle. When his spirit slipped away he turned to his family a look of glowing transfiguration and waved his hand upward as if trying to indicate the joy of his entrance into the other world.

On December 22, 1870, he married Bettie Hockaday, of New Kent County, Virginia. They had the remarkable experience of spending fifty-nine years in happy companionship. Their surviving children are Mrs. E. B. Goddin and Mrs. W. B. Keys, of Barhamsville; C. H. Barnes, of Newport News; J. W. Barnes, of Norfolk, and A. F. Barnes, of Richmond. In addition to ten grandchildren, Mr. Barnes is also survived by three brothers, L. F. Barnes, of Richmond; J. A. Barnes, of Diascond, and M. H. Barnes, of Providence Forge.

One Who Loved Him

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## JOHN WILLIAM BARBOUR
### 1854–1930

He was born in Pittsylvania County, August 1st, and died at his lodging place, Gretna, December 10th.

His funeral was conducted from the Gretna Methodist Church on December 11th, in the presence of a multitude of

his relatives, his own members and loving friends, more than half of whom could not get into the church auditorium. . . . The remains were interred in the Anderson Memorial Cemetery hard by.

He was twice married, his first wife being Martha Dawson and his last Fannie West, both of Pittsylvania County. Surviving him are his children, Mrs. Mary Hunt, Mrs. Pearl Johnson, Mrs. Emma Owen, Major, Clifton, Woody and George Barbour; fifty-three grand and thirty-one great-grandchildren.

He had few school advantages, in all going only three weeks, as the responsibility of rearing and training of eleven children fell to the lot of a widowed mother, whose husband was killed in the Civil War, thus leaving young Barbour, who was nine when his father enlisted, to cultivate the farm and assist in providing the necessities of life for the family. Many a day while working on the farm young William cried to go to school, but without avail. However, he never lost hope of the spark which burned in his breast to preach the Gospel of Christ, so, he applied himself at spare moments in studying his Bible, until he became truly a good preacher for his opportunity.

For forty-seven years Brother Barbour was a continuous preacher and pastor. He built nine church buildings and was pastor during his life of about one-fourth of the churches of the Pittsylvania Association, his entire ministry being given to the churches of his native county, with the exception of one church in Halifax County, where he was pastor for thirty years, and of which he was pastor when the end came. At his death he was pastor of Marion, New Prospect, Mill Creek, in Pittsylvania County, and of Clover Bottom Church in Halifax County.

Jesse R. Hite

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## GEORGE WASHINGTON CLARKE

### 1870–1930

While most of his pastoral service was beyond the borders of the Old Dominion, yet Virginia claims him for on the "sacred soil" he was born and born again, was a student, was

ordained to the ministry, was pastor. "As a preacher and platform orator he was brilliant, entertaining, sometimes rising to flights of eloquence rivaled by only a few men. He was positive in his convictions, fearless in the prosecution of what he decided was right. As a pastor he was untiring in his energy, sympathetic with those who needed his help. He had a forgiving spirit and was tender in his remembrance of all people. . . . He was popular with the people. Lodges and civic clubs appreciated his brilliant speeches. He was popular with the Masons, being a thirty-second degree Mason." He was the editor of these papers: *Southgate Baptist, Gideon Banner, The Emancipator.* It is estimated that 2,500 persons came into the church under his ministry. One year he was appointed as "alternate" for the annual sermon before the Southern Baptist Convention. His churches were: Browntown; Rileyville; Malboro; Edinburg; Barbara Heights; Walnut Street, Louisville, Kentucky (supply); Southgate Church, Louisville; First, Paris, Kentucky; First and Immanuel, Henderson, Kentucky; Blackwell Memorial, Elizabeth City, North Carolina; First, Lake Charles, Louisiana.

His parents were Washington Clarke and Matilda Jane Woodward; his brothers and sisters, Mrs. Phoebe Lellard, Mrs. Elizabeth Hofman, Mrs. George Wilkison, Mrs. E. E. Wilson, J. W., and Albert and Miss Annie Clarke; his birthplace (September 4th), Bentonville, Virginia.

He was converted under the preaching of Dr. H. M. Wharton and baptized when a boy of thirteen by Elder Aldridge Grimsley at Sperryville, Virginia. He studied at Washington and Randolph-Macon Academies, Richmond College, Union Theological Seminary, and the Southern Baptist Theological Seminary, Louisville, Kentucky. He was ordained at Front Royal, Virginia. On November 11, 1902, he married in Louisville, Kentucky, Miss Louise Burrows Rochester (daughter of John M. Rochester and Sallie Welch), Dr. Lansing Burrows (uncle of the bride) and Dr. T. T. Eaton, officiating. After a long and painful illness he passed away at Lake Charles, Louisiana (where his body was laid to rest), on July 12th. His wife and these children survived him: Rochester, Henrietta Caldwell, George W. (Julia Lee and John Welch died in infancy).

## HERBERT STEPHEN DRISCOLL

### 1873–1930

Perhaps some ten years, almost his closing years, given to work for the Children's Home Society of Virginia brought him so in touch with "children as to soften and sweeten his face."

While he was born among the mountains (Snowville, Pulaski County, January 20th), his last pastorate was on the broad waters of the Chesapeake Bay, the Morattico, Wicomico, and Kilmarnock churches forming his field. Just before leaving here to take up his work for homeless children he wrote to the *Religious Herald* a letter containing these sentences:

"I have been in active pastorate work since my ordination in 1898 and have served some most excellent congregations, but in my more than twenty years of labors as a pastor I have never served a more loyal or loving people than I have found here in Lancaster and lower Northumberland counties. . . . Morattico Church, the first Baptist church ever organized in the 'Northern Neck' of Virginia was organized by Lewis Lunsford in 1778 and is now 141 years old; mother of all the Baptist churches in the lower 'Peninsula,' she is still vigorous. Wicomico Church has a bright and happy prospect."

The other churches and fields which he served were Clinton, Louisiana (1898-88); Harrisonburg (1899-1901); Mt. Pleasant, Charles City County; Taylorsville; Coan, Fairfield (1907-11); Orcutt Avenue, Newport News (1912-14).

He was ordained at the Westview Baptist Church, Richmond, Virginia, the ministers of the presbytery being: R. H. Pitt, George Cooper, A. J. Barton, R. J. Willingham and I. M. Mercer.

His parents were Charles Braner Driscoll and Virginia Donald Driscoll; the other children were Robert; Kenneth; Mrs. L. M. Pettyjohn; Mrs. J. F. Douthat; Mrs. J. T. Combs; Mrs. W. R. Myers; Miss Mary. He was married on January 17, 1900, to Miss Ida Maude Blunt, at 25 South Pine Street, Richmond, Virginia, Dr. I. M. Mercer performing the ceremony. Of this marriage these children survive

their parents: Herbert, Jr., Edwin T., Mrs. C. H. Tompkins, Mrs. Edward Rou, Misses Lillian and Gladys. He was married on June 5, 1929, by Dr. W. C. Taylor to Miss Nellie M. Evans (daughter of T. B. and Bettie Stanger Evans) at the home of Mr. and Mrs. W. W. Argabrite, Blacksburg, Virginia. He studied at the V. P. I., Blacksburg; Richmond College and at the Southern Baptist Theological Seminary, Louisville, Kentucky.

His death, caused by pneumonia and blocked heart, took place November 13th, at the University Hospital, Charlottesville. After a service at the home near Fry's Spring, conducted by Drs. Henry Alford Porter and J. C. Northen, the burial took place in the Hollywood Cemetery, Richmond.

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## CAREY R. CRUIKSHANK
### 1860–1930

He was one of the handsomest of our Virginia Baptist ministry; tall, weighed some 200 pounds, erect in his carriage. His smile was winsome. He was careful as to his dress without being finicky or foppish. His life was spent in Virginia, having been born among the mountains, he fell asleep on the Chesapeake Bay. His fields of labor were among the mountains, in the Shenandoah Valley, in Hanover County and finally in the Northern Neck.

He was born in Clay County, now West Virginia, his parents being Benjamin F. and Mary Rose Cruikshank, devout, religious people, his brothers and sisters being William, Elizabeth, John Franklin, Emma and Nora. In this same part of the country at Birch River, Nicholas County, he was baptized by Rev. L. J. Huffman, and licensed to preach, these two events being only a month apart, for even before his conversion his thought had been toward the ministry—Richmond College and the Southern Baptist Theological Seminary were his educational mothers.

While at the former institution, he came under the influence of Charles H. Ryland that winsome, cultured gentleman and preacher. Mr. Cruikshank, tells how Dr. Ryland invited him "a green, awkward country boy" to help him in a series

of evangelistic services in his Taylorsville Church. This led to the young man becoming pastor of his first field, Elon and Mt. Olivet and Taylorsville, where at first he was Dr. Ryland's assistant. At Elon he was ordained June 28, 1887. After this Mr. Cruikshank was pastor of these fields: Harrisonburg, Augusta Association; Calvary and Bethel, Hermon Association; West Bristol, Lebanon Association; Gate City, Clinch Valley Association; Pleasant Hill (Keokee and Exeter), Powell's River; White Stone, Rappahannock Association. His work at Keokee and Exeter was peculiar and important. The Stonega Coal and Coke Company desired and secured preachers for their mining towns. It was in this position that Mr. Cruikshank worked for some four years. "The Company paid a good salary and furnished a good house with all modern conveniences, coal, water, electric lights, etc." This was real mission work made the more difficult because of turbulent war conditions. In 1925 when he and his church were entertaining the Rappahannock Association he was on crutches from a disabled limb and then a few days after the body adjourned was taken with triple combination of flu, pleurisy and pneumonia, but after four weeks recovered and then recuperated at his son's home in Bristol.

He was conscientious in his pulpit preparation, paying attention to his diction and elocution, but never in such a way as to lose the warm glow of a true gospel message. He was called on for graduation and association sermons and being a Mason of high degree was in demand for this order on public occasions.

He was married twice; his first wife was Miss Willie S. Walton of Louisa County (daughter of W. J. and Emma Walton); this marriage took place at the South Anna Church, June 26, 1889, Rev. J. B. Cook performing the ceremony. After two years she and the infant son died about the same time of diphtheria. He was married again on August 8, 1894, at Cook's Creek Church, the bride being Miss Annie R. Bear (daughter of A. J. and Elizabeth G. Bear), Rev. W. J. E. Cox performing the ceremony. His wife and these children survive him: Mrs. W. A. Mercer, Jr.; Mrs. S. J. Lokey, Jr.; Carey R. Cruikshank, Jr. His children were given college

courses which they successfully followed; they are all earnest Christians and Baptists; Carey a deacon and treasurer of his church.

Mr. Cruikshank died Sunday afternoon. Notwithstanding the heavy rain a great crowd was at the funeral; the services were conducted by Rev. P. A. Diebert, he being assisted by seven other preachers.

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## WILLIAM CARR BLAIR

### 1863–1930

The closing years of his ministry were given to supply work, for which type of service, Dr. Joseph R. Long, of the Washington and Lee faculty, said he was a most ideal man because of his "earnestness, consecration and fine common sense." Six months, while the Clifton Forge Church was waiting for their pastor-elect Rev. H. B. Cross, to complete his studies at "Louisville," Mr. Blair helped to get things into appe pie order for the in-coming under-shepherd. Then he remained over for the welcome reception; this program had a surprise for him; he was handed an envelope containing five twenty-dollar gold pieces; even a greater surprise for him was the gift, about this time, of a $100 suit of clothes from the Methodists of the town. His last regular pastorate was at Beckley, West Virginia, where he led his church in the erection of a new meeting-house, to take the place of the one destroyd by fire, all the money being handed in, or in good pledges before dedication day. Besides Clifton Forge, his other supply work had been in Lexington; Woodland Heights, Richmond; Chatham.

His regular pastorates, all in Virginia, were: Broadway and Greenville (Augusta Association), Boykins, Dendron, Surry, and Moore's Swamp. He was born in Chatham, Pittsylvania County, Virginia, May 12th, his parents being John Francis and Mary Catherine Blair and his brothers and sisters, Joseph H., Emma V., Lelia M. Robertson; John H., Nannie B., Daniel F., James E., Joannah, Elizabeth G., Fletcher W., and Letcher L. North Carolina gave him his wife, Miss Josephine O. Benbow, and his place of burial,

Guilford College Cemetery; she had preceded him to the grave by some five years; so side by side their bodies sleep their last sleep. The Pittsylvania Public Schools, Oak Ridge Academy, Richmond College and the Southern Baptist Theological Seminary helped in his education; Rev. R. D. Haymore baptized him; Rev. F. H. Jones with others laid the hands of ordination on his head, Rev. Thomas Newlin on October 25, 1903, married him and the Baptist preachers of Danville conducted his funeral, his death having occurred August 3rd in the Memorial Hospital in that city.

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## JOHN HENRY BASS

### 1861–1930

What does it all mean? A silver service; addresses by Judge W. R. Barksdale, Hon. J. T. Lacy, Rev. J. R. Doan, President J. P. Craft and papers by R. W. Neathery of New York and W. H. Barlow of West Virginia. Why Winn's Creek Church is honoring their pastor, Rev. J. H. Bass who has been with them twenty-five years and they had an annual election of pastor. For nearly ten years after this celebration, he continued in this pastorate until his death July 2nd. These other churches, also in the Dan River Association, Millstone, Catawba, Bethel, Ellis Creek, Republican Grove, were served by him for shorter periods during these thirty-five years. He served Republican Grove eleven years and Childrey seventeen. Soon after his marriage, November 14, 1900, to Miss Lula Jordan, of Republican Grove (the ceremony being performed by Rev. W. E. Warren), he purchased a home at Roxboro, North Carolina, just over the state line, and here his married life was passed and here he died. He said of his ministry in all these years that it was three-fourths in Virginia and one-fourth in North Carolina, his churches in the latter state being Knap, Mill Creek and Red Mountain.

He was born in Halifax County his parents being John and Martha Pugh Bass, and his brothers and sisters, Sam, Alfred, Mrs. J. E. Woody, Mrs. J. D. Baynes, and Mrs. S. W. Mustain. His frail health hindered his educational preparation for life, but he studied at Bethel Hill

Academy and at the Southern Baptist Theological Seminary. He was baptized by Rev. C. W. Wood, and joined the Mt. Vernon Baptist Church in 1875, and in 1883 moved his membership to Mt. Zion Church; here he was ordained August 12, 1891, during the meeting of the Roanoke Association.

On July 4, 1930, an immense crowd gathered at Winn's Creek Church for the funeral of this good man. It was fitting that hard by this meeting-house where he had preached so long, his body should be laid to rest. His wife and two daughters, Mrs. W. Y. Bass and Miss Mildred Bass survived him.

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## WILLIAM FRANK FISHER

### 1847–1930

After many years as a druggist and doctor he gave himself to the ministry of the Word. He was at the University of Virginia and the Medical College of Baltimore; then followed his chosen business in the town of Bedford. Upon his decision to preach he went to the Southern Baptist Theological Seminary (Louisville) and his first charge was in Bedford and Campbell counties, the churches being Beulah, Bethel, Pleasant View and several mission stations. He was pastor for almost two years at Madison Heights just across James River from Lynchburg. During his service of six years with the Fourth Street Church, Portsmouth, the Sunday school grew from the smallest in the city to the largest. Several times he took up evangelistic work, twice with the State Mission Board, once with the Home Mission Board of the Southern Baptist Convention, and at least once independently, or on the staff of T. O. Reese. For this work he had especial gifts and in it remarkable success. His other pastorates were the First Church, Alexandria and his Brookneal field (the other churches being Bethel, Beulah and Falling River). The last years of his life when his health was declining he lived in Lynchburg, being a member of the West Lynchburg Church whose pastor was Dr. P. T. Harmon, who writes these facts concerning him: "He had given his heart to Jesus at the age of seventeen and had been an active worker in his

church through the years. He served the Strawberry Association as moderator seventeen years. . . . In bodily presence he was over six feet and finely proportioned, making an impressive figure in the pulpit which was his throne. Sharply defined convictions energized his thinking and ministry and while not possessing the exuberance of the finished orator, he always made distinct impression and drove truth into conscience and heart. His statements and arguments were invariably clinched with apt scripture readily and accurately quoted."

He was son of Rev. William Fisher (a sketch of whose life is found in the Fourth Series of "Virginia Baptist Ministers"), whose wife was Matilda Lotz. Dr. Fisher's brothers and sisters were: Thomas Howard, John G., Edward Donaldson, Annie S., Emily Judson, and Mary. He was born at Horntown, Accomac County, July 29th. He was baptized by Rev. James B. Taylor at Culpeper, Virginia, in 1864. He was ordained at Bedford in 1894. He was married to Miss Fannie Hoffman in 1876 who died in January, 1893; the only child of this marriage was Samuel Hoffman Fisher. He was married on November 16, 1899, by Dr. F. C. McConnell to Miss Annie Scott of Lynchburg. He died in Lynchburg, February 23rd; the funeral was conducted at the West Lynchburg Church by P. T. Harmon, T. Clagett Skinner, M. A. MacLean and W. S. Royall; the burial was in the Spring Hill Cemetery.

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## JAMES TAYLOR EUBANK
### 1843–1930

In 1861 James Taylor Eubank, a lad of eighteen, enlisted as a private in the Confederate Army. While his company was encamped at Culpeper in a revival that broke out in the camp, private Eubank was brought under the conviction. A furlough permitted him to visit his home in Lancaster County. The prospect of this visit crowded out all thoughts of religion. But when he arrived at his home he found that a revival meeting was going on in his home church. He attended the meetings. The second night he answered the call of God and enlisted for life as a soldier of the Cross.

In due time he went back to his post in the army of his State. He was a good soldier. And what was true of him in the service of his country was true of him through all his life in whatever position he occupied. He was faithful and loyal. . . .

Many of Virginia's greatest preachers have devoted their ministries to work among the rural churches. Rev. James Taylor Eubank belonged to this honorable line. He spent his entire ministry in the rural districts of his native State and of two adjoining states. He was an ideal rural pastor. He understood the ways of country people.

Growing up as he did in a period of great civil strife, he was limited in his educational advantages, having no college and theological courses. But his fundamental and academic education was so soundly laid one hardly detected his limitation. His grandfather who reared him sent him to a male academy near their home taught by Professor Hudgins. His early life and ministry were brought under the ministry of Rev. Adoniram Dunaway. At the feet of that great and good man Mr. Eubank learned much of his theology.

In the spring of 1871 he was licensed by the Fairfield Baptist Church, Lancaster County, but not until December, 1877, was he ordained, when Providence Church, Northumberland County, called him as its pastor. In March following he became pastor also of Bethany Church, Northumberland County.

In 1880 Mr. Eubank went to the pastorate of Mount Zion and Leetown churches in Jefferson County, West Virginia. There he remained for about seven years. From the West Virginia pastorate he moved back to his native heath in the Northern Neck of Virginia, where he served churches again in Lancaster and Northumberland counties. Among these churches were Lebanon and Currioman. About 1884 he moved to Princess Ann County to become the pastor of London Bridge and perhaps other churches in that section. From London Bridge he went to High Hill and other churches in that section of Sussex County. There he remained for about five years. From High Hills he went to North Carolina where he served Bethel and other churches.

From North Carolina he moved to Caroline County, Virginia, where he lived until his death. Here he served Liberty, Bethel, Bethesda and Zoar. He served Liberty Church in a second pastorate. When the infirmities of age came upon him, he retired from the active pastorate and lived on his little farm near New London. When Mrs. Eubank died in 1928 he went to live in the home of Robert Callawn. No father ever had two children more devoted to his care than were Robert Callawn and his sister Miss Mary Callawn. There Mr. Eubank lived until his death, August 18th.

Now his and Mrs. Eubank's bodies sleep side by side in the Liberty Church Cemetery, Mica, Virginia.

He was born in Lancaster County, Virginia, November 30th. He was the son of James Eubank and Mary Ann Haynie. He had one brother, Cyrus Giles Eubank, and one sister, Mrs. Roberta J. Neel. Mr. Eubank's maternal grandfather was Cyrus Haynie, of Lancaster County, Virginia.

He was married twice, first to Miss Alice J. White, of the Eastern Shore, Maryland, in 1870. She lived less than a year. His second marriage was to Miss Roberta F. Dunaway, daughter of Raleigh Dunaway and Ann George, of Lancaster County. Mr. and Mrs. Eubank did a fine part in giving homes and educational training to several of their kinsmen's children.

Amos Clary

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## ROBERT EVANS PEELE
### 1852–1930

He was born in North Carolina (near Jackson, Northampton County), December 22nd; baptized by Rev. John Haygood, Mt. Carmel Church, Northampton County; ordained by Rev. R. T. Vann and Rev. W. P. Blake at Crowell's, Halifax County in 1881; married, near Scotland Neck, December 23, 1879, to Miss Addie Evans Whitehead, Dr. J. D. Huffham performing the ceremony. His parents were Isaac Peele and Nancy T. Cobb and his brothers and sisters: Mrs. Mary E. Hardee, Mrs. E. P. Buxton, Miss Pattie Peele, John Peele, Benjamin Peele, Mrs. Etta Fitcher, Mrs. Jim

Buxton, Edward I. Peele, William Joseph Peele, Alice Peele. His wife's parents were James Whitehead and William Antoinette Purrington. The larger part of his preacher life was spent in North Carolina where he served the Brooklyn Baptist Church (Wilmington) twice and also these fields: Patego, Oregon, Mills, Crowell's, Dawson's Chapel, Burgaw (twice), Jacksonville and Wallace. In South Carolina his churches were: Una, Mullins, Ebenezer and Page's Mill. In Virginia was his final pastorate, Clarksville, which lasted some fifteen years; he died in Richmond, September 29th, and was buried in Clarksville, Virginia. When a student at Richmond College his not over good health interrupted his work, but his rather frail frame of those days developed later into a robust physique. He rounded out a ministry of half a century and celebrated with his wife their golden wedding when they stood "their faces radiant with the accumulated happiness of fifty years" at the head of the receiving line.

After his death Rev. Marinus James wrote: "Brother Peele was great. His wife is greater. Where do preachers get such good wives, anyway? We have discovered that wherever Brother Peele goes he leaves a lasting impression. His unique personality, his philosophy of life, his ever up-to-date reading make him a power and an interesting character. We have seldom seen a pastor who kept such constant pace with the thinkers of the modern world." Rev. E. H. Puryear who was his "son in the ministry" wrote: "Brother Peele was not a seminary man . . . but he was a learned man not only in theology but in every field of human thought and activity. He was a constant and voracious reader. His writings were clear, thoughtful and original. His style was inimitable.

" . . . Brother Peele, as he was affectionately called by everyone, was the most beloved pastor perhaps the most beloved citizen of his community. . . . He will be especially missed on the streets of Clarksville where his familiar face and form were so often seen and where his friendly greeting and hearty handshake were extended to everyone. He seems to have been the only one of his kind. But it was a mighty good kind and the world would be much better off if his tribe would greatly increase."

He is survived by his widow, Mrs. Addie E. Peele and the following children, Herbert Peele, Elizabeth, North Carolina; Miss Rennie Peele, Wilson, North Carolina; Mrs. Laucklin McNeil, Amarillo, Texas; Mrs. J. J. McCullen, Florence, South Carolina; Robert Peele, Clarksville, Virginia; Joseph Peele, Edenton, North Carolina; Manly Peele, Washington, D. C.; Wilfred Peele, Philadelphia, Pennsylvania; Edward Peele, Cambridge, Massachusetts; and a number of grandchildren.

During his pastorate in Clarksville he wrote this to the *Religious Herald* describing "The Greatest Revival I Ever Conducted": "Some time, no matter when, some place, no matter where, I was called upon by a young preacher to assist him in a meeting of days. I responded to the call, and found myself on the spot on the day named for the meeting. I preached on Sunday morning to an overflowing house, and on Sunday night to a still greater audience. On Monday night the windows and all out of doors were filled with people, and the interest seemed to be intense. The meeting increased in power as the days went by. On the fourth day of the meeting, as I remember, John Robinson's Circus came to the city fifteen miles from where I was holding the meeting. A good part of the church and some of the most prominent members left the meeting and attended the circus. On the night after this the people came back in still greater numbers, including the crowd that had deserted me. I preached with unusual vigor and at my best, and had rapt attention. I did not allude to the falling off the night before, but at the close of the sermon announced that the meeting would close with the benediction; that I could not hold a revival in a church where a large part of the prominent members were more interested in the circus than in the souls of their own children and their neighbors children. And with this remark I pronounced the benediction. I was told by the senior deacon that night this is the greatest revival you have ever held anywhere."

The opening chapter of his book entitled, "Essentials of Christianity," was about "Our Times" and pictured in interesting manner "The Fundamentalist," "The Modernist," "The Sentimentalist," "The Materialist," "The Free-thinker."

## JOSEPH JUDSON TAYLOR
### 1853–1930

As a friend I bring this tribute to my friend. If I seem to magnify his merits, and to minimize his defects, you will charge it all to the bias of friendship. And yet, I dare say that by and large, you will be in substantial agreement with me in my estimates of this truly remarkable man.

Joseph Judson Taylor, the son of Daniel Gray Taylor and Martha King Taylor, was born November 1st, at Mayo, Henry County, Virginia. He came of a family of Baptist preachers, for his father and uncle, three brothers and two cousins, were all honored ministers among Southern Baptists. Early in life he was converted and baptized by his father into the fellowship of his home church. His education was received at the Jacksonville Academy, Richmond College and the Southern Baptist Theological Seminary. In College he distinguished himself by winning the debaters medal in a contest, the brilliancy of which, was never forgotten by those who heard it. Among his classmates were R. H. Pitt, W. C. Bitting, A. G. and J. M. MacManaway, G. W. Riggan, E. W. Winfrey and J. A. French. He was graduated June 17, 1880. On handing him his diploma, the acting president said, "Only one but a lion." The College in those days required all the higher Mathematics as well as strong courses in Philosophy, History, English and the Classic Languages. While in his first pastorate in Lexington, Kentucky, he was married to Miss Anna Sydnah Hinton, daughter of William M. and Sydnah Anna Jones Hinton, April 18, 1882. Mrs. Taylor and their only son, Edgar H. Taylor, survive him. In the half century of his ministerial activities he served as pastor the old Upper Street Church, Lexington; Saint Francis Street Church, Mobile; Freemason Street Church, Norfolk; then four years president of Georgetown College, Kentucky; then pastor of the First Church, Knoxville; the First Church, Savannah, and the churches in Leaksville, North Carolina, and Jasper, Alabama. Four of these churches have been and are, among the most notable in the South, and in their pulpits he won deserved fame as a preacher of rare power, and as a pastor of broad sympathies and abounding fullness. In 1908

he was Convention preacher at Hot Springs, Arkansas, and in 1921 he served as vice-president of this body and was a member of one of its boards until a few years before his death. Thus, the almost half century which he gave to the ministry was crowded full of distinguished service.

He was a man of many outstanding and notable characteristics. It would be difficult for me to select and discuss that characteristic of his, which to me was the most impressive. I can never think of him without pondering his marvelous intellectuality, his keenness of mind and his faultless memory. Whatever he learned, he always knew. He had a grasp of Hebrew and Greek that I have never seen equalled, except in notable Seminary professors. He read Latin with the ease and facility that any one of us may read English, and could, and did, discuss forms, grammar and words in all the languages, like the most erudite scholar. He knew the higher Mathematics and Astronomy in all their phases. I have heard him discuss at length, problems in differential calculus, astronomical observances and calculations, with a clarity of expression and breadth of understanding, that made his hearers marvel. His intellectual equipment was surpassingly brilliant. To this he added a broad and exact scholarship, so that he was truly an intellectual both in active gifts and personal attainments.

Again; I remember him as a man, handsome in person and strikingly aristocratic in features. He had the manners of a Chesterfield and the spirit of a Democrat. He was welcome in circles of culture, but he loved the common people with an unfeigned passion. He had the bearing of an aristocrat, and the heart of a commoner, a combination of inestimable value to an Ambassador of the Lord. . . .

He was a man, both of courage, unmingled with any sort of fear, and convictions as unshakable as Gibraltar. For what he believed to be right, he would stand, though all the world were against him. His courage was a gift, and his convictions the result of infinite, painstaking and open-minded investigation. And once his convictions were formed, he stood by them with every atom of his soul. Though the currents of opposing opinion might run against him swiftly and terribly, first to engulf him, and then to cast him up,

battered and bruised, on the rocky beaches of unfriendly shores, he lifted his head and marshalled his forces unafraid in another effort for what he believed to be right.

I have no doubt his uncompromising disposition where his convictions were concerned, often led his brethren into harsh, yet what seemed to them, just judgments of him. At the same time, I have no doubt that the passing years will soften these judgments, and bring his fellow-workers to a revaluation of his sincerity of spirit, and true brotherly heart.

It was as a preacher that my warmth of feeling for Dr. Taylor reached it's climax. In this field he excelled. In his preaching, his wide knowledge both of the specific and the general items that are concerned with truly great problems, found ample, brilliant and effective display. He was no less a master of exegesis, than of exposition, and his knowledge of homiletics was equalled only by his mastery of the mother tongue. And he had the heart of a poet. All things he used with masterly discrimination in his presentation of the true gospel message. To him, they were but means to an end. Important means, to be sure, but means nevertheless. Never an end in themselves but always to be a means by which the gospel might be set forth in striking boldness, appealing beauty, and in redeeming effectiveness. He was both eloquent and an orator, but not of the majestic and vivid sort. His figures were as fine as Beecher's, but they were not set over against each other in sublime contrast, such as characterized the pulpit utterances of the great Brooklyn preacher. He could argue as well as Bushnell, though his arguments were not so bold, being less clothed in words that strike like hard fists, than in those that combine to make rhythm of rhymeless poetry. His broad and profound understanding of the Gospel, and his princely presentation thereof, rightfully classified him as an immortal among the world's preachers of the Word.

There was invariably present in Dr. Taylor's preaching, an element of tenderness and sympathetic understanding, never fully appreciated by his friends until he was heard to preach. It appealed to the emotions, moving them to greatest depths, though it did not stir them into tempestuous expression. Invariably he left his hearers convinced of his deep and

abiding love for the Man of Galilee who gave His life to save the world.

I have already indicated something of the intellectuality and scholarliness of Dr. Taylor. These are more impressively proved by his work as an author. He has the following works to his credit; "A Country Preacher"; "Commentary on Mark"; "The Sabbatic Question"; "The God of War"; "Radiant Hopefulness"; "My Lord Christ"; "Chinese Missions"; and two or three others. These are all written in his characteristically clear and easy flowing style. They display breadth, depth and accuracy of scholarship. They furnish charming as well as beneficial reading. They were written to serve a noble purpose, and constitute a highly valuable contribution in each instance.

Dr. Taylor had only one illness and that was his last. After preaching for the last time at a country church near Winchester, Kentucky, on Sunday, December 15, 1929, on this significant text: Ephesians 4:30-32, "And grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption. Let all bitterness and wrath and anger and clamor and railing be put away from you, with all malice, and be ye kind one to another, tender-hearted, forgiving one each other, even as God also in Christ forgave you." He returned home and that evening started out to hear his pastor. The weather was cold and on his way to the church, he was seized with a severe pain in his chest. Believing it to be caused by the severe cold, he went on to church, and there in the warmth of the House of the Lord the pain ceased, and he thought all was well. Two weeks later, there was a recurrence of the trouble, Angina Pectoris, and he never left his house again. January 23rd, after having suffered a month of pain, excruciating beyond human tongue to describe, he passed on to the Paradise of God. Bossuet, in his tribute to the great Condè, thus speaks of that noble man's passing: "As he had been in all combats serene, self-possessed and occupied without anxiety . . . such also he was in the last conflict. Death appeared to him no more frightful, pale and languishing, than amid the fires of battle, and in the presence of victory. While sobbings were heard all around him, he continued as if another than himself were their object, to give his orders;

and if he forbade their weeping, it was not because it was a distress to him, but simply a hindrance. . . . With a liberality worthy of his birth and of their services, he bestowed on all around him munificent gifts, and honored them still more with mementoes of his regard." Certainly the last illness of Dr. Taylor was characterized by acts like those of the great Condè. His imperishable sense of humor did not desert him, and his thoughts of others rose above thoughts of himself. Though suffering the agonies of mortal pain, he made the visits of the doctors a time to entertain them, and at the same time, smilingly to inform them that he was beyond the skill of their medical ministry. In the family circle he used his opportunity to counsel and comfort his wife, son and other beloved ones belonging to that sacred company. He planned his personal affairs with meticulous regard for detail and also his own funeral. On January 25, 1930, he was laid to rest in the Hinton family plot at Paris, Kentucky.

(This sketch, greatly abridged, prepared by
Dr. James Randolph Hobbs, Birmingham, Alabama.)

Note: To the foregoing tribute Rev. Dr. W. C. Taylor added two or three names and dates not accessible to Dr. Hobbs.

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## J. MASON RICHARDSON

1882–1930

While he was born (January 29th) at St. John, New Brunswick, Canada (his parents being W. S. Richardson and Mary MacKenzie Richardson and his brother and sisters, Wm. N. Richardson, Miss Maude Richardson, and Mrs. Stanley Billheimer), his first vote was cast in Virginia. Let this Canadian himself tell how he came to Virginia and North Carolina: "The first vote I ever cast was in the Old Dominion, moving there from the District of Columbia. . . . Following an attack of influenza the doctors ordered me to North Carolina forbidding me to preach and sing. After four months I was offered the pastorate of the First Church, Kemersville, N. C., which I felt led to accept." His work

went well at this church; the meeting house was enlarged; a "win-one" campaign was put on and his people gave him a fine car. After two other pastorates in North Carolina, Union Grove (1920-24), and Beck's (1922-24), he returned to Virginia, when his remaining years were given to Stuart (1924-29), Sycamore (1924-29) and New Hope (1926-30). His baptism, earlier education, his license to preach and his marriage, all took place in Washington, D. C., while his ordination and theological training were in Louisville, at the Tabernacle Church and the Southern Baptist Theological Seminary. His "mother church" was the Metropolitan Church, Washington, where Rev. John Compton Ball baptized him. The public schools and the Linthicum Institute, Washington, gave him his earlier educational training. His bride was Miss Ruth Emma Bogley (November 25, 1903), the daughter of Reuben A. and Ruth A. Bogley; the marriage ceremony was performed by Dr. Chas. F. Winbigler, in Washington. After a long and painful illness he died at Stuart, Va., May 28th. His was an incurable disease, progressive paralysis, but he continued his work until within three months of his death, though it was only with great difficulty that he could walk and in preaching must need lean against the pulpit. When he could no longer stand, he would sit and proclaim the Gospel he loved so well. His church was tender and loving to him, refusing, even in his growing weakness, to accept his resignation and giving him many marks of its esteem and affection. His body was laid to rest at Stuart, Virginia.

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## DODSON ADAM GLENN
### 1852–1930

Dr. W. F. Broaddus used to urge preachers to deport themselves so as pastors, that if after leaving they desired to go back, the people would not set the dogs on them. The subject of this sketch never needed this advice. His churches hated to have him leave and passed resolutions of esteem when he departed. His churches were: Petersburg, Marion, Tazewell, Fincastle, all in Virginia; Littleton, Brown's Church and Hendersonville, N. C.; Johnson City, Elizabethton, Bluff

City, and Blountville, Tenn.; and Water Valley, Miss. "During his stay of three years in Marion, Va., he even exceeded his already splendid efforts. . . . With this reputation he was called to Hendersonville. The people were discouraged and in debt. . . . Now the church is strong, united and influential. . . . Now the debt is paid." When he left Fincastle the resolutions adopted said that "during his eight years of leadership his ministration has been marked with ability, which together with his high character and consistent walk and conversation has been helpful to all with whom he came in contact. Not only does he command the respect and love of his church, but the community at large. His executive ability and wisdom render him a useful and efficient leader in the Master's work." In manner and spirit he was genial and gentle, gracious and winsome. It was good to be with him in public or in the intimacy of his home where there breathed an atmosphere of urbanity and Christian good will.

He was born July 24th, near East End, Gadkin River, Surry County, North Carolina, his parents being Jeremiah Junius Glenn and Polly Hoover. The other children were: Dr. Newell Glenn, Jeremiah Junius Glenn, Mrs. Gelial Vestal, Mrs. Sarah Jones. When the father was past eighty-three years of age death had not invaded this family circle.

Mr. Glenn pursued his studies at East End, High Point, and Wake Forest. At this college, where he remained four years, he was a classmate of A. C. Dixon and was well acquainted with the Poteat family. He was ordained at Forestville, Wake County, N. C., July 27, 1876. His conversion had taken place when he was about seventeen and soon his ministry began and went on "for more than sixty years." His last years were spent in Bristol, Va.-Tenn., from which place he went out to his churches. When increasing infirmity made it impossible for him to stand, he would keep his seat and still preach the Gospel he loved so well. It was during his residence in Bristol, that he sent as his personal contribution $100 to the Christmas Love Gift for Foreign Missions and had from Dr. Love a gracious letter of appreciation.

He was married April 25, 1874, at Mountain City, Tennessee, to Miss Sallie S. Jackson, daughter of Samuel D. Jackson and Alzenia P. Wagner. He was survived by his

wife and May, an adopted daughter, very precious and beloved and invaluable to her foster parents.

He was a great sufferer for more than eight years and for the last two years of his life was perfectly helpless, but always patient and resigned and was never known to complain. He talked constantly of heaven and going home to live with God. He had bronchial pneumonia and passed away April 15th. The funeral was conducted at his home by Rev. J. L. Rosser assisted by Rev. O. G. Poarch and the burial in Glenwood Cemetery, Bristol.

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## JOSEPH T. HALEY

1869–1930

About a year before his death "he was struck while riding in an automobile by a train and greatly crushed and shocked." It was a terrible accident and while not the immediate cause of his death, it doubtless shortened his life for he was never physically robust. While his latter years were given to evangelistic efforts with our State Mission Board the larger part of his active work in the cause of Christ was as a pastor. He labored in the Concord, Rappahannock, Middle District and Peninsula Associations, serving these churches and fields: Buffalo Creek, 1894-1900 (and Antioch one year); Upper Essex, 1900-06 (and Bethlehem and Mt. Zion part of this period); Matoaca 1906-08 (and Second Branch); Stockton Street, 1909-12; Memorial 1912-19.

He was born in Pittsylvania County; studied at Scottsboro Normal College and Richmond College; was ordained at Chase City, August 9, 1894; was married in June, 1896, at South Boston, Virginia, to Miss Beatrice Blanton( daughter of M. D. and Nannie Blanton). His parents were C. W. and Elizabeth Haley and his brothers and sisters, C. F., W. P., Mary S., and Nannie E. His wife survived him. A writer in the *Herald* said: "We had the pleasure of having our pulpit filled last Sunday by the Rev. J. T. Haley of Manchester, Virginia. I had never met this brother before, but it is my opinion that if Jesus Christ commissioned a man to represent Him in the earth this brother fills the requirement.

Brother Haley preached two of the sweetest Gospel sermons which appealed to the hearts of his hearers more forcibly than any sermons that I have heard. . . . He is a man of attractive personal appearance, a gentleman in every respect, a Christian worker with zeal and with the love of God in his heart. . . . "

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## JAMES SAUNDERS JONES

### 1884–1930

Although from his birth he had a fearful physical handicap, he went through life with a smile accomplishing a great work for God and His Kingdom. He came into the world without hands or feet. Rev. W. S. Royall said about him:

"The Campbell County Jones family is notable for excellence of character, strong mentality, and large bodies. In his own father's family there were thirteen children, and their total weight was 3,250 pounds. He himself weighed around 260 pounds, and wore a number twenty collar. Until within a few months of his passing his physical condition was uniformly fine. He declared publicly, in order to moderate excessive sympathy for his crippled condition, that he was 'the healthiest, happiest man in Virginia, and in a fair wrestle with the biggest man, on his knees like himself, he'd throw him so quick it would make his head swim.' Born with four crippled limbs, his birth seemed ill-starred. As a child he was denied a part in those sports and contacts which develop youth. This was true in educational advantages also. There came to him many compensations to even things out for him, and pave the way for a life of unusual usefulness and service to great multitudes in twenty-two states. He was blessed in his mother, who taught him, wrought for him patiently, incessantly, believed in him, prayed for him, and lived to rejoice in his great success. He inherited a large fund of common sense and good humor, and carried these with a heart full of faith, hope and love, into every phase and situation of his life. In a Wicker meeting at Kedron Church he was converted at about sixteen, and as he emerged from the

baptismal waters, Pastor Woodson said to him, 'Who knows, Saunders, but that God may want you to preach the Gospel!' That started the flame within him. With great effort and resolution he acquired his higher education at Nyack, New York, and Richmond College. His ordination occurred October 4, 1910, at Kedron Church, Appomattox Association."

Rev. H. W. Connelly who knew him well both being of the same church and community, in an article after his death, wrote:

"His father too was a good man. I can see him now driving his two-horse carriage with his family up to the door of Kedron Church and taking his afflicted boy in his arms to the front of the auditorium and seating him by the side of his mother. She would hold the song book while they both joined in the hymns. . . . The boy had in mind to train his voice for operatic singing. But God working through the prayers of a devoted mother, had a different career in view. Dr. J. J. Wicker came to Kedron Church to hold a week's revival meeting while this young man was in his teens. The weather was intensely hot, so the men arranged benches under the large oaks in the church yard. During this meeting this man wobbled to the front, as the large congregation dried tears from their eyes, and surrendered himself to God. The course of his life was now fixed. He must obey the inner urge, that he had but faintly felt before, to preach the Gospel. His parents arranged for him to take a two-year course in a Bible training school. His pastor, Rev. J. A. Barnhardt, named him the 'Kneeling Evangelist,' and he began his evangelistic career."

In regard to his work as a student in the Missionary Institute, Nyack, New York, the Dean of the Faculty, John H. Cable, writes, July 11, 1934: ". . . He was a student of the Missionary Training Institute for the school years 1904-05 and 1905-06. During that time he pursued studies in Bible and Theology and his average grade was very high." He was married November 19, 1913, at Sanders, Kentucky, to Miss Mary Grace Sanders, who with four daughters, "four jewels," Mary Sanders, Martha Lee, Annie Bell, Janie Pocahontas, survived him. Several years ago, his widow married Mr. Wingfield of Madison Heights, Virginia.

## EDWIN CHARLES DARGAN

1852–1930

His first pastorate (Hollins) was in Virginia, and his second, Petersburg; while there he preached in a series of evangelistic services at the University of Virginia; his wife (Miss Lucy A. Graves), was of Orange County; in later years he came once and again back to Hollins College for sermons and addresses, and when he died in Chicago, many wished that his body might rest beneath the sod of the Old Dominion. Dr. L. E. Barton thus describes a sermon he heard him preach, on "Worship" at the dedication of the new church at Smithfield: "He started out rather heavy and seemed to be in the woods, but we all just sat steady and confident, for we knew our man and knew that old man E. C. would find his stride a little later. When he had gone about twenty-five or thirty minutes, rather feeling his way, fire seemed to fall on him and then with bursts of poesy, climaxes of eloquence, scriptural imagery and visions splendid he took us up among the angels and the spirits of the just, and we saw them all prostrate themselves before the King eternal, immortal, invisible, and paid our own poor tribute of love and worship to the multi-crowned Savior. Who cared that he spoke an hour and seven minutes? I felt that I did not care if he never quit. That was one of the great hours of a lifetime." This sermon was typical. Such a sermon as this, in length and ascending power, he preached some years ago, Easter Sunday, in the Hollins College Chapel on the "Resurrection." He was a great preacher. He was the son of a preacher, Dr. John O. B. Dargan, and came of pious stock. Judge B. C. Pressly, a great jurist, and a most active, devoted Christian, and member of the Citadel Square Church, Charleston, South Carolina, once said that in Georgia they called their great orators "silver-tongued" but that Dr. Dargan ought to be called "golden-mouthed."

His other pastorates were Dixon, California; Citadel Square (Charleston); First Church, Macon, Georgia; Glen's Creek, Kentucky (during his years at the Seminary). He was great in service had preaching been his only gift to his brethren and the Kingdom. However, his activities were

multiform. For five years he was professor in the Southern Baptist Theological Seminary, Louisville, and for ten years editor of the S. S. lesson helps of the Sunday School Board (of the Southern Baptist Convention) at Nashville, Tennessee. He was an author with some ten books as the fruit of his pen; in this list are two volumes of sermons, a history of preaching, two commentaries, a normal class book on the doctrines, and a book of recollections of an old southern home; besides he was a contributor to Hasting's Dictionary of Christ and the Gospels and to the Schaff-Herzog Encyclopedia. He was an outstanding figure among Southern Baptists, nor did this area measure his fame and usefulness. Honors came to him from far and near; he received degrees from Washington and Lee University and from Baylor University; he was president of the Southern Baptist Convention.

Back of the public place he held among his brethren was the man himself beloved far and wide by his fellow preachers, by his parishioners, by his students. In figure he was like Zacchaeus "little of stature" but he was big of brain and a veritable "Mr. Greatheart." When at Hollins, at an association, some one pointing to young Dargan, asked Chas. L. Cocke who that boy was: "Umph," answered Dr. Cocke, "boy, indeed, that is my pastor." At the same period, tradition says that an old lady who had heard him exclaimed: "I understand now for the first time the Scripture which declares that out of the mouths of babes and sucklings the Lord hath ordained praise."

Rev. Dr. W. R. L. Smith who was a school mate with him in their seminary days in Greenville, described him as being then: "Bright, studious, lovable and companionable." So he was all his days. His sense of humor was most keen; who can forget his ringing, abounding laughter when he himself or someone else told a good story? He was deeply, sincerely, pious and humble, though his intellectual aspirations and attainments were of the highest. Someone asked him once, whether he liked to write; his answer was: "No, I hate it, but I like to have written." Yet his dreams were beyond his reach, for he had once the desire to write a history of Egypt. Of his five children, only two survived him, Edwin

Preston, professor of French, University of Chicago, and Henry, professor in Dartmouth College; the former married, June 28, 1910, Esterelle Vere Riddett of Cannes, France, and his children are: Avise Ethel, Rosamund Vere, and Marjorie.

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## WILLIAM EDWARD WARREN
### 1862–1930

He was a man of fine physique and vigorous constitution, capable of hard labor and work. His voice was strong, resonant, and melodious. He was warm hearted in high degree and had a strong intellect. "From his mother, who was of Scotch descent, he inherited firmness, determination, fearlessness"; from his father, of Irish descent, he had a sense of humor, and a cheerful, happy outlook on life. His faith in God seemed never to pass into eclipse. His preaching was positive and probably was most effective in evangelistic services. He was just "of age" when he was baptized by Rev. R. D. Haymore at Kentuck Church. It was some nine years before he was ordained. In this period he was married; his wife encouraged what he believed to be a call from God to preach. So he turned his steps to Bethel Hill Academy, North Carolina, and then to the Southern Baptist Theological Seminary, Louisville. At what is now the Moffet Memorial Church, North Danville, he was ordained. Rev. Hugh C. Smith when pastor in Martinsville, Virginia, was directed by the State Mission to look after our work in Patrick County; he saw in Brother Warren the man he believed would suit that field; and the churches called him. In the thirty-six years which followed, before his activity was cut short by illness and then by death he had churches and fields in various parts of Virginia, and was for two years pastor at Durham, North Carolina. These pastorates ranged in length from one to six years. Upon one field he wrote to the *Herald* that he was the happiest pastor of all its "family"; from his North Carolina field there echoed the same note with the news of a $3,500 pastorium built and a meeting-house; in his Eastern Shore churches offerings to missions had about doubled during his incumbency; while he was at Beulahville, Virginia, his Mt.

Horeb Church celebrated its sequi-centennial. Finally, he set up his home in Roanoke City, his declining health making occasional supply or evangelistic engagements all that he could undertake. While in the Baptist Hospital, Lynchburg, for treatment, a sudden attack came to him and in forty minutes he was dead. The funeral and burial were at Liberty Church, Appomattox.

His parents were William Henry Warren and Lucy Burnette; his birthplace, Pittsylvania County (time March 23rd) and his brothers and sisters: James H., B. Samuel, John C., Charles A., Mrs. B. W. Crafton, Mrs. J. A. Bennett, Mollie Warren. He was married January 13, 1884, to Miss Virginia Elizabeth Yeaman; she died in 1904, these children survived her: Paul; Maury; Mrs. D. A. Dunkley, Roanoke; Mrs. T. A. Clarke, Durham; Miss Josie Warren, Shreveport. His second wife, Miss Lucile Layne Adams, survived him, and William and two younger children.

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## GEORGE HOWE WILEY
### 1859–1930

He was for some twenty years evangelist with our State Board of Missions and Education, and for a brief season a pastor among us. This was after he had rendered good service for years as a preacher of the Methodist Episcopal Church, South. He wrote:

" . . . I love and honor and have thousands of friends in the great Methodist church that I left. They love Christ and prove it as convincingly as we Baptists do, but it was a blessed day for my conscience, and the wisest day for my happiness, when I secured from Brother Merritt, pastor of Highland Park Methodist Church, a church letter to keep among my papers, for I did not use it in joining a Baptist church. . . .

"Some months after I had been baptized by Doctor McDaniel, at the First Baptist Church, in Richmond, I was holding services in a warehouse in Key West, Florida, when Brother Garland offered me work for the State Mission Board. My first meeting was at Cambria, near Christians-

burg, then a pastorless church. I received the thirty candidates for baptism, as I had been receiving them for many years, that is without asking anybody any odds. Before I could leave the church I was hauled up about it by a better taught Baptist, who said: 'You are the strangest Baptist preacher I ever saw. What business have you receiving members without our voting on them?' I apologized humbly and have not made that mistake since.

"At our church, near Konnarock, in Washington County, in a two weeks' meetings with Brother N. B. Haga, there were 110 professions of faith. Seventy-one were received for baptism, possibly fifty of the converts were men. I was told that on the day of the baptizing one thousand people lined the banks of the stream and that no such occasion was ever known before in the history of the county."

Extracts from an article of his entitled "The Peculiar Southwest" with its touches of humor, will show how diligent he was in all to which he put his hand.

"At a meeting held in Brother William Ellyson's home the first of the year, the evangelists were given fields for revival and enlistment work. I asked for Lee, Scott, Wise, Dickenson and Buchanan counties, with the understanding that if I did not find work enough in these five counties I might resort to another part of the State and find employment in Rockbridge, Bath, Augusta or Alleghany. It looks now as if there will be no trouble about finding work in the Southwest for sometime. . . .

"Can I extend this article somewhat to say a word about the bosh and buga-boo that I have heard so much of in the last six years I have been with the Board about the Southwest people being so 'exceedingly peculiar'? I was embarrassed and hampered no little during my first dozen meetings, but now having held sixty series of meetings among them, I am convinced that it is a false alarm. . . . I understand Scott County folks as well as I do Richmond people, where I was born. I intend to keep in mind that if I were to preach in lower Virginia, for six weeks without rest, most of the sermons an hour long, I do not know what would become of me physically, nor, as Brother Garland would say, do I know

what would become of the congregations. I only know that they stayed with me out here.

"Another thing that I particularly like about the Southwest people, perhaps because I am small, is that they are great big fellows. I stood the other day in a group of eight or ten men, two of them were six feet two inches, all of them large. I almost got a crick in my neck looking up at them. Sometime ago, at Cleveland, I was helping Brother F. H. Fuller, a 200-pound preacher, one of the best preachers in this section. He sat down in a companion chair to one that I had taken without making it creak, stretched himself a bit and the back of the chair fell on the floor. I had another reason for being contented, because I was small like Napoleon. In a few moments Fuller went to bed and was quietly meditating on what he would say to the landlady about smashing her comparatively new chair when he turned over in bed and I heard it rattling down on the floor. In the morning, he did his best to convince us all that it was not his fault that he weighed twice as much as some preachers. . . . "

George Howe Wiley died at the St. Elizabeth Hospital, Richmond, Virginia, at twelve-thirty p. m., Saturday, September the sixth, after a brief illness. He was born in Richmond. His parents were John W. and Sarah Armstrong Wiley. He has been in the ministry since 1884. He held pastorates in South Richmond and in Appomattox, Campbell and King and Queen counties. Following these pastorates he became superintendent of the Methodist Institute in Richmond, where he served for six years, after which he became an independent evangelist.

He said to his wife just a little while before his operation: "My years are many. I haven't much more time to work. I must do all I can for God."

Brother Wiley is survived by his wife, who was Miss Catherine Estelle Cheatham (daughter of T. H. A. Cheatham and Sara Wood), of Appomattox, and six children—four sons, John E., of Cleveland, Ohio; Alfred S., Paul G., and Harry F., of Richmond; and two daughters, Mrs. J. P. Todd and Mrs. Rosalie W. Connelly, of Richmond. He was buried from his residence, 2820 Second Avenue, at three p. m., Monday, September eighth, in Oakwood Cemetery.

His brother was John H. Wiley, and his sister Mrs. Mollie F. Taylor (she died April 11, 1917). He studied at the Masonic Academy, Richmond, and at the Moody Bible Institute, Chicago. When he was married at Appomattox, the ceremony was performed by Rev. J. W. Parrish. He was born May 8th.

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## JOHN MONCURE
### 1880–1930

He was the son of Rev. W. R. D. Moncure and Mary Conway Moncure, and was born April 2nd, at Bruington, King and Queen County, Virginia, where his father was pastor for some years. His brothers and sisters were: Fanny D., Mary C., Sallie H., R. C. L., Emily W., Alice P. G., Harriet E., and Walter R. D. He was baptized by his father in 1893 at Pisgah Church, Prince Edward County, Appomattox Association. "He graduated from the University of Richmond with the bachelor's degree and from the Southern Baptist Theological Seminary of Louisville with the master's degree in theology. At the Seminary, he was assistant librarian for some years, and in this position greatly widening his knowledge of books and by his courtesy and human interest in the discharge of his duties making warm friends of large numbers who are now serving in the Baptist ministry in the South and in other lands." He was ordained at the Fourth Avenue Church, Louisville, in June, 1908. He was pastor at Bishopville, South Carolina, in 1908, and the next year went as missionary to Japan, where he remained some four years. Upon his return to America, he was pastor at Boydton, Virginia, for a year and then in 1914 took charge of the church at Williamsburg where he remained four years (1914-18). Here "he did a constructive and enduring work the value of which has become increasingly apparent with the expansion of the College of William and Mary and the growing importance of the city of Williamsburg."

On November 16, 1915, he was married to Miss Grace I. Beale (daughter of Mr. and Mrs. George E. Beale) at Williamsburg, Rev. W. L. Ball performing the ceremony. The following month in a letter to the *Herald* he said: "The

pastor and wife have recently undergone their first pounding experience. To the son of a preacher, who was once pastor of Bruington this could not be altogether a novel experience but it was none the less delightful and brought back charming memories of my early youth. These Williamsburg saints know how to do it right royally too." His next pastorate (1918-20) was at Front Royal, Virginia. From here on April 21, 1919, he wrote: "On Easter Sunday evening I had the pleasure of illustrating a sermon on 'The Meaning of the Resurrection' in a most beautiful and impressive way. I led down into the baptismal waters fourteen who had died to sin and risen to walk in newness of life with Jesus Christ."

From Front Royal he went to Maryland as pastor of the historic Sater's Church and became a member of the teaching staff of the Woman's College of Maryland, at Luthersville. There his learning, ability as a teacher, amiable qualities and practical wisdom led to his election as president of the college. His connection with this school continued to the time of his death. Mr. Moncure's special attainments and aptitudes led the Baptists of Maryland to invite him to prepare the history of the work of Baptists in this state (Maryland). Selected chapters of this book were discerned to be of such high quality that the completion of publication was eagerly anticipated.

As the result of an operation, he died in a Baltimore hospital. He was survived by his wife, three daughters, Mary Conway, Isabelle Beale, Frances Daniel, and a son, John Moncure, Jr. The memorial service was in the Calvary Baptist Church and his body was laid to rest in the cemetery adjoining Sater's Church, Baltimore County. He was of slender figure and of intellectual cast of features.

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## CHARLES LOONEY
### 1874–1930

He was born November 11th in Buchanan County, his parents being Daniel and Amy Looney; they had five other sons and daughters. His educational preparation for life was gained at Big Stone Gap and East Radford. He was himself a teacher in the public schools of his native county for

twenty-nine years, and in this service endeared himself to the hearts of all who knew him. He was married on July 23, 1901, to Miss Mahala J. Cook (daughter of Mr. and Mrs. J. W. Cook) at the bride's home, Rev. Miles Looney performing the ceremony. He was baptized by Rev. Jere Reeves at Leemaster, Virginia, in 1911, and on July 12, 1925, was ordained to preach by the Big Prator Church, New Lebanon Association, Rev. R. J. Tyler being one of the presbytery. From that time on he was a faithful worker for the Kingdom of God. On April 20th, he passed away; his body was laid to rest the next day in the High Knob Cemetery, near his home. He was survived by his wife, four sons and four daughters.

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## JOHN EUGENE McMANAWAY
### 1868–1930

He was the fourth son of Charles Harvey McManaway and Nancy Ann Wright; was born at Oakland, the family residence near Chamblissburg, Bedford County, Virginia, the fourth day of June, and died at his home at Greenville, South Carolina, February 28th. He was a studious and apt boy.

He made a profession of religion in 1884 under the preaching of his cousin, Rev. J. Bunyan Lemon, D. D., at the close of the meeting he was baptized into the fellowship of Beaver Dam Baptist Church, Chamblissburg, Bedford County, Virginia, Strawberry Association. While standing in the baptismal waters, Rev. G. G. Wheeler placed his hand on his head and said: "Go ye into all the world and preach the gospel to every living creature."

He was licensed to preach by Beaver Dam Baptist Church in the fall of 1885, where eleven years before his elder brothers, Alexander Gilmer McManaway and James Meador McManaway, had been ordained to preach.

Evangelist McManaway entered Wake Forest College, North Carolina, in 1895, and remained there two sessions, following which he took charge of a school in Nash County, North Carolina. In 1889 he entered business in Charlotte, North Carolina. He spent a part of 1890 in Kansas and

Missouri; on returning from Kansas, he was in business in Columbia, South Carolina, for a brief while. He then returned to Charlotte, North Carolina, where he commenced his ministry and was ordained. He was the first pastor of the Mt. Olivet Baptist Church, Charlotte, North Carolina. Pastor of Concord Church in 1890 and of Fort Mill Church, South Carolina, in 1891. In 1892 he became editor and proprietor of *Fort Mill News*. He sold this enterprise in 1892 and entered the Seminary at Louisville, Kentucky. He was married to Miss Carrie T. Freeman, of Charlotte, North Carolina, December 14, 1892. She died December 19, 1927.

He was pastor of churches in North and South Carolina, among which were: Lowrysville, Greer, and Westminster. In January, 1907, he resigned the care of his churches to become state evangelist for South Carolina. In 1923 he was asked to become a member of the evangelistic staff of the Home Mission Board of the Southern Baptist Convention. This position he held for fifteen years.

He began his evangelistic work with one of the churches of Greenville, South Carolina. He held eighteen meetings in the city of Greenville, or thirty-seven weeks, and over one hundred meetings in Greenville County, South Carolina. It is said that one of the greatest meetings he ever held was wtih Monaghan Church, Greenville. It lasted three weeks, and 237 persons joined the church. While the meeting was in progress there were two over-flow meetings held every night, one in the Methodist Church and one in the Presbyterian Church. Evangelist McManaway would go to the Baptist Church and preach, give the invitation, and slip out, and go to the Presbyterian Church and preach and give the invitation and slip out, and go to the Methodist Church and preach and wind up the meeting for the night. Nine Baptist preachers went out from that meeting to the work.

The second meeting he held as state evangelist was in the little town of Kelton, Union County. The first night at Kelton, an old man, an elder in the Methodist Church of patriarchal appearance came up to him and said: "They tell me you are a state evangelist and your work is to hold meetings, my dear young brother listen to what an old man has to say, if you can win one soul to Christ each year, don't be

discouraged, but rejoice with a great joy." The evangelist said that he reported at the close of the year that nearly twelve hundred people had joined the churches in his meetings.

He preached in many street meetings, in hospitals, shops of every kind, schools, jails, penitentiaries. He was requested to preach one Sunday afternoon to the men and women in the State prison in Nashville, Tennessee. There were fourteen hundred of them. As he went into the stand a warden whispered to him that he had only twenty minutes time. He preached eighteen minutes and spent one minute in calling for professions, and twenty-five responded, and gave himself the other minute in asking those who wanted special prayers to stand and every prisoner in the house stood. He preached in lumber camps from Georgetown to Savannah; he held meetings in mining camps in Tennessee, Oklahoma, North Carolina, Virginia and West Virginia.

He was one of the evangelists in the Home Board Simultaneous Evangelistic Campaigns held in Roanoke, Virginia, October 4-21, 1914, and Richmond, Virginia, October 25th until November 11, 1914.

He had charge of the Home Mission Board Campaign for funds in South Carolina, every year for seven years, and in Virginia, one year. When he went to the Home Board, South Carolina was raising $20,000 a year for Home Missions. The first year he raised it to $27,000, the second year to over $32,000, then to $35,000, then to $40,000, and the last year he raised $55,000; and he raised $55,000 the year he had the campaign in charge in Virginia. Virginia had raised only about $40,000 the previous year.

He held nine meetings in "Home Board Mountain Schools." He spent months in preaching to the soldiers in the World War. He held a meeting with the Thirtieth Division which lasted weeks and weeks, and he was with the Eightieth Division in several meetings, one of which lasted seven weeks. The records show that he preached nearly ten thousand times and nearly ten thousand persons were added to the churches under his preaching.

Seven children born to Mr. McManaway and his wife, survive: Carrie Virginia McManaway, Greenville, South Carolina; Mrs. Jose McManaway Long; First Lieutenant John Eugene McManaway, Jr., Greenville, South Carolina; Herman Blair McManaway, Greenville, South Carolina; Milton Edward McManaway, Chicago, Illinois; Clayton Everett McManaway, Greenville, South Carolina; Gilmer Ware McManaway, Greenville, South Carolina.

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## MAURICE EDWIN BROADDUS

### 1849–1931

He was born at Sparta, Virginia, July 8th. His parents were Richard F. and Virginia Henshaw Broaddus. He was married to Miss Lilla Caldwell, Abbeville, South Carolina, January 21, 1877; she was the mother of all his children and died April 29, 1919. His second wife was Elsie Mulligan, of Fort Wayne, Indiana, who survived him.

In Virginia he was pastor at Bristol (1896-1898) and at Bacon's Castle and Mill Swamp, both in the Portsmouth Association (1899-1902), and part of this time also at Central Hill. His churches outside of Virginia were: Beaver Dam, Clinton, South Carolina; Glascow, Clinton, Boonville, Columbia, Pierce City, Osola, Blackwater, Missouri; Greenville, Mississippi; Donna, Pasadena, Texas.

He was for a season financial manager of the Fred Roberts Memorial Sanatorium and Hospital at Corpus Christi, Texas. While in Greenville he taught a class of colored ministers. He was popular as a lecturer especially during the later years of his life. He died December 25th and his body was laid to rest at Clinton, Missouri.

In his death the long line of Virginia Baptist Broaddus preachers closes, Andrew, Andrew II, Andrew III, Luther, Julian, William F., John A., and now M. E. What a company of strong, faithful, admirable men! These children survived him: Mrs. John O. Cofer, Mrs. Bud Cofer, Mrs. B. Bowles, Robert Caldwell, Mrs. C. L. Cheatham, John Albert, Ruth Campbell, Percy Toombs.

## THOMAS BEATTY FORESTER

1849–1931

He was born in Harlan, Kentucky, November 28th, the son of Jeremiah Glenn Forester and Mary Osborn. His brothers and sisters were John, Solomon, Enoch, Louise, Lavina, Mary, Helen, Nancy. He studied at the Turkey Cove Seminary, Jonesville, Virginia, and was licensed to preach and then ordained in Harlan, Kentucky. He was known at first as the boy preacher.

He was married February 1, 1877, at Pennington Gap, Virginia, to Miss Alpha Ann Zion (daughter of Abram Davis and Ann McNeil Zion), Rev. J. B. Vann performing the ceremony. This union lasted fifty-four years, his wife survived him. He died in his home at Pennington Gap, November 21st, and the burial was in the Zion Cemetery of that town.

The churches which he served in the Powell's River Association were: Corinth, Beacon Light, Ocoonita, Olinger, Adamant, Hardy's Creek. He was a missionary of the State Mission Board. His wife survived him and four sons and six daughters. He was never strong in body but for sixty years he rendered faithful service in the face of many difficulties in the mountains of Southwest Virginia. He was a student all his life and book by book built a valuable library. He left behind him a name without spot or blemish. A great congregation at his funeral testified to his service and to his place in the hearts of the people. He was a member of the General Assembly of Virginia that voted for the Eighteenth Amendment to the Federal Constitution.

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## THOMAS LINWOOD HOWARD

1879(?)–1931

The minutes of the General Association show that he was pastor in the Hermon and Goshen associations, his church in the former being Falmouth and his churches in the latter Wilderness and Ely's Ford. His address for a number of years was Falmouth, Virginia. He passed away at his home

in Falmouth, Virginia, April 25th, aged fifty-two. He was a member of the Leigh Street Baptist Church, Richmond, Virginia, where he was ordained. At the time of his death he was the pastor of the Forest Hill Church, near Fredericksburg.

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## AMBROSE WINGATE BURFOOT

### 1849–1931

His picture in his old age is so benevolent and kindly as to suggest that his own son's words about him were very true: "He was more like Jesus than any man I ever knew." While he was born in North Carolina, educated at Wake Forest, ordained and married in the Old North State, he died at Fentress, Virginia, and his funeral was at Park Place, Norfolk, and in the Riverside Cemetery of that city his body was laid to rest.

His ministry of some fifty years was given to churches in Eastern North Carolina and in the Portsmouth Association, Virginia. His Virginia churches were: London Bridge, Bethel, Pleasant Grove, Black Water, Knott's Island, Centerville, Oak Grove, St. John, Northwest—this last being his last charge. A few years before his death he retired from the regular service yet he continued to preach occasionally. "He was an old-fashioned country pastor, Christlike in his spirit, loving and cherishing his people." While as a boy he went to school in Camden County, North Carolina, he taught school for three sessions in Virginia. "As a boy he suffered a crippling injury and walked three miles on crutches to the country school in Camden County. At Shiloh Church, Camden County, he was baptized when about thirteen years old, licensed and ordained in 1878. It was Currituck County that gave him his two wives, Miss Bridget and Miss Maggie Baxter, sisters, and daughters of Captain Thomas F. Baxter and Elizabeth Flora; both marriages took place at the Shady Grove Church. This worthy octogenarian preacher is survived by two sons, Dr. A. M. Burfoot, Fentress, Virginia, and Mr. Ambrose W. Burfoot, Jr., Norfolk, Virginia.

## WILLIAM BROOKE DULING

### 1869–1931

For some thirty-five years he was a pastor. Having received all his training at Fleetwood Academy, King and Queen County, Richmond College, and the Southern Baptist Theological Seminary, Louisville, Kentucky (he had been baptized in 1882 by Alfred Bagby), and having been ordained at the South Norfolk Church by the Norfolk Ministers' Conference (July, 1895) his public ministry began. After South Norfolk his other fields were: Matoaca and Woodlawn (Middle District Association); Cut Banks, Sharon, Smyrna, Central (Concord Association); Oak Grove, Knotts' Island, Blackwater (Portsmouth Association); Hertford, North Carolina; Elon (at Pamplin), Evergreen, Mathews (Appomattox Association).

His arrival and welcome at Pamplin with his family were characteristic of our Virginia churches; their goods and chattels shipped in advance, were all in place in the parsonage when they arrived; presently there came a "pounding" that filled the pantry with good things and went on, indeed for days; then on a Friday night there was for them "a reception of no small proportion;" there were speeches by men and women, by the Presbyterians and Methodists and by Dr. Jas. H. Franklin a son of the church. After some six years here his health failing he retired from the active service. Yet he continued to live at Pamplin until his death. He died (two years after his wife had fallen asleep), October 26th; the funeral was conducted by Rev. P. M. Petty and Rev. W. M. Black, and the burial was at St. John's Church, Princess Anne County, beside his wife.

William Brooke Duling, the son of J. M. and H. S. Duling, was born at Loyd's, Essex County, November 11th. The other children of this family were: H. G., T. C., J. M., J. C., Sallie and Madeline. He was married at the Sectond Baptist Church, Richmond, by Dr. W. W. Landrum, to Miss Elizabeth Cary Smither of King and Queen County, October 9, 1895. The four children of this marriage were Misses Cary Jones, Marion B., Mabel, Elizabeth; the last three who survived their father were teachers.

## FREDERICK WASHINGTON MOORE
### 1878–1931

. . . Humble in spirit and modest in deportment, he was immune to all ambition for prominence and shrank from the distinctions of publicity. Yet Virginia has had few pastors whose quiet and faithful ministry touched so many human lives, infused so many homes with the fragrance of a pure religion and led so many to find the Savior. . . . He was born in Norfolk, November 3rd. His parents were Mr. James W. Moore and Mrs. Amy Fisher Moore. His early education was in private schools. Later he finished in the Norfolk Academy . . . and entered Richmond College. There his amiable disposition and scholarly aptitudes surrounded him with friends and won the esteem and confidence of all that came to know him. He soon became president of his class. He was a member of the Mu Sigma Rho Literary Society in which he won the Best Debater's Medal. He won the degrees of Bachelor and Master of Arts. A few months before he died the Board of Trustees of the University of Richmond gave him the honorary degree of Doctor of Divinity.

When just a lad he was led to the Savior and baptized into the fellowship of the Park Avenue Church of Norfolk by Rev. W. B. Leake, the pastor. It was at the request of this church that he was ordained to the ministry at about the time he entered Richmond College, and soon began preaching for the church in Crewe, the pastorate which he accepted on graduating and held for nearly two years when he accepted the call of the Second Church in Petersburg, September, 1902. Here he spent the remaining thirty years of his busy, happy life.

While in Crewe he also taught one year in the Southside Institute of which Dr. Cridlin was the president and was married to Miss Jem Mahon, daughter of Mr. Joseph C. and Mrs. L. P. Mahon. Of this marriage there are these children: Mr. F. W. Moore, Jr., a teacher; Dr. Joseph M. Moore, a specialist in surgery; Miss Elizabeth Moore, a student at Westhampton.

When he went to Petersburg the Second Church was occupying a new brick building recently finished during the pastorate of Rev. A. J. Fristoe, his predecessor, but the membership was not large. Evidence of continual progress is seen in the growing congregations, Sunday school and prayer meetings; in the addition of a large Sunday school annex and in the purchase of an excellent parsonage. Three times the pastor's salary was increased until it reached the handsome amount of $3,300.00 besides a home. His records show that he received into the church 1,991 members, 1,031 by baptism and 960 by letter. He attended 1,166 funerals and married 1,352 couples.

Besides his pastoral labors he gave himself without material compensation to other tasks that had no legitimate claim upon him. He was accustomed to give many of his Sunday afternoons to preaching in the chapels and schoolhouses of rural communities. He often preached for the colored people. In Camp Lee he found needs and opportunities for labors that taxed his strength. . . . He was not forgetful of the claims of his denomination. He was rarely absent from the meetings of the Petersburg Association or of the Southern Baptist Convention. He was chosen to represent Virginia on the Sunday School Board, Nashville, and was serving in that capacity when he died. Two of the younger churches of Petersburg, the Monumental and the Main Street, are to be traced to his labors. His helpful influence is cordially recognized in the organization and development of the Woodlawn Church in Chesterfield.

He was excessively modest. He knew nothing of jealousy. He was glad to see his brother pastors rising to higher places and entering large fields. Several times he was invited to consider calls to other and larger churches that offered larger salaries but he loved his church in Petersburg and would not leave it.

He was a scholar and . . . a discriminating reader, had a tenacious memory and kept himself well informed in all matters of current thought. His preaching was profoundly scriptural, always simple, clear and convincing. His diction

was classic, his illustrations were apt, his voice was gentle, appealing. . . . At the associations and conventions he was sometimes called upon to speak without a moment's warning, but the call always found him ready and he always spoke to edification.

He was seldom or never idle and seemed to be immune to discouragement or depression. In beneficence he was generous, ready to respond to every worthy appeal. With them that suffered he was faithful as a nurse and gentle as a mother. It was no hardship for him to watch all night by the bedside of a sick friend. . . . If he ever bore a cross or made a sacrifice he was not aware of it. . . . People in trouble came to him from every walk of life to find comfort and to receive his counsels. Many loved him as a father. He came to be known as the Dean of Petersburg pastors. He was held in high esteem by his brother Masons. . . . When the colored people of Petersburg learned of his death they assembled to pay tribute to his memory and adopted resolutions of sympathy for the bereaved family. Daily papers in Petersburg and Richmond bore appreciative testimony to his worth and work. An editorial in the *News-Leader* closes with these words, " . . . What a life to live and what a death to die,—to minister for thirty years to a loving people and then to fall asleep amidst their loving fellowship and labors."

After Camp Lee his physicians ordered him to seek complete rest. He recovered and returned to his work, and under the care of his physician all seemed to go on well enough. No one suspected that his condition was serious, but on the beautiful morning of October 6th, while walking about the floor he said to his wife that he did not feel very well and lay down across the bed and in a few minutes he was gone. The sad news swept Petersburg with a wave of sorrow. Many in Virginia and in other states who knew him, felt the stroke of a personal loss and bowed under the common grief. His funeral was conducted by his brother pastors and he was laid to rest amidst the historic memories of the old Blandford Cemetery. . . .

W. C. Taylor

## JAMES BUCHANAN

1862–1931

His birthplace was Scotland (his parents being William B. and Isabelle Richey Buchanan) and to the end of his life a large part of which was spent in Virginia, the burr in his speech told plainly where he was born. He came to Richmond to take charge of certain organized social work undertaken by the Baptists of that city. He gave himself unreservedly to those who were "down" in order that they should not be "out." Presently, under his wise leadership, other denominations joined with the Baptists in organizing what was known as The Associated Charities; and this later became the Community Fund. From this sphere he passed to be superintendent of the Richmond Home for Boys. During all these years of difficult and valuable service he had the help of his wife, a noble and gracious woman. Upon her death he gave up his work at the "Home" and went abroad visiting his native land. After a season he returned to this country and to the pastorate and became the pastor of the Fulton Baptist Church, Richmond. He was not here long; upon the very day of his return from a three-months' vacation to his old homeland he was obliged to go to the Stuart Circle Hospital. Very soon his death took place. The funeral, at the Fulton Baptist Church, was conducted by Dr. Solon B. Cousins and the burial was in Oakwood Cemetery. It was indeed tragic that not one of his kin was at these last services, but he was not without friends in his adopted land, and at his grave.

He was a man not only vigorous in body but also clear and virile in his thinking. Not long before his death he penned these interesting sentences: "This is certainly an age of movement and I am afraid too few have the personal experience or the historical background to enable them to discriminate clearly between 'movements' consistent with basic principle and 'movements' temporarily advantageous, which must inevitably undermine and deflect us from our true purpose."

Upon his death a Richmond daily paper said of him and his wife: "In stormy weather they were familiar figures among the poor and needy of Richmond. No work was too

hard for them, no hours too exacting. . . . Here he counted his friends by the thousands. Here he had builded his own enduring mounment in good deeds. A fine man, whom this community will not soon forget, has passed on."

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## WILLIAM COLEMAN BITTING

### 1857–1931

In a certain session at Richmond College the contest in the Mu Sigma Rho Society for the debater's medal was unusually exciting. A number of men of great ability were in the race; finally all dropped out save two. Both of these were men of real oratorical power; their careers in after life were as brilliant as in the beginning. At last the vote came and by only one vote, Will Bitting, as he was affectionately called by his college mates, was defeated.

His two remarkable pastorates were the Mt. Morris Church, New York City, where he labored for twenty-one years, and the Second Church, St. Louis, Missouri, where his service continued for nineteen years. He advocated the organization of the Northern Baptist Convention and was its secretary for some twenty-four years. He was a great preacher, "a bold and courageous interpreter of the Scriptures as he read them, with a liberalism that classed him as a leading modernist among Northern Baptists." Richmond College, Howard College and Brown University conferred on him the degree of Doctor of Divinity, while from the University of Chicago (where he was often the preacher), came his S. T. D. degree. He was the author of these books: "Earthly Blooms from Heavenly Stems," "Foundation Truths" and "The Teaching Pastor."

His genial spirit, jubilant heart, sunny disposition, made him popular and winsome from his college days on. These traits doubtless came to him from his father who was the very incarnation of sunshine and good will. His figure, that was short and rotund even in his student days he did not inherit from his father who was slender to the end of his life, but perhaps from some of his German forebears.

Not only his academic training but also his birth and beginning in the ministry were in Virginia. Hanover County was his birthplace (February 5th), and Luray his first pastorate—and the only one in Virginia. This pastorate was short yet in it the metal of the man, and his gift for leadership found exercise. "In that period he assisted in the organization of the Shenandoah Association and was its first clerk, or 'Secretary' for he was responsible for substituting the terms president and secretary for moderator and clerk. . . . While in Luray he proclaimed the need, through the *Herald,* of a Baptist church in every town in the Valley and led Luray to erect a church building at Marksville, which became Marksville Church, now Stanley Baptist Church." Virginia gave him also his wife who was Miss Annie Mary Biedler of Baltimore.

He was the son of Rev. Dr. C. C. Bitting (pastor of various Virginia Baptist churches for many years) and Caroline Shadinger. His great-great-grandfather was Ludwig Bitting, from Bittingherin, on the Rhine, who with other kinsfolk had fled from Germany to escape religious persecution. (This thrilling story may be found in the Fourth Series, "Virginia Baptist Ministers.") Mrs. Bitting preceded her husband by about a year, to the land beyond the river; these children survived him: Wm. C., Frank Milton, Kenneth Hills.

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## SAMUEL A. BASS
### 1885–1931

Soon after beginning his ministry at Front Royal (the other churches of the field being Riverton and Happy Creek) this young man held a meeting of some ten days doing most of the preaching himself. At one service two Confederate veterans went forward hand in hand to accept Christ. This church soon came to the unusual custom of paying their pastor's salary monthly in advance. The Sunday school was increasing, the prayer meetings were the largest in the history of the church and a new brick church was in process of erection. The membership grew from 100 to 200 and soon the Front Royal Church had preaching every Sunday, River-

ton seeking another pastor. Upon Brother Bass' start at Front Royal the church was helped by the State Mission Board but soon was able to take care of the salary by herself.

Alas a throat trouble developed and this young man, with his noble intellectual, almost classic face became the prey of the white plague and after a brief pastorate at Gore, Virginia, on September 20th, at Buffalo Springs, Virginia passed away.

His death seemingly untimely, was deplored by his parents, William Alfred and Sallie C. B. Bass, his wife (who was before her marriage, Miss Minnie B. Woltz of Halifax County) and three small children. The County of Halifax was his birthplace (August 13th) and also the scene of his baptism when he was twelve years old, Rev. Wm. Hedley being the preacher. His education was secured at Bethel Hill, North Carolina, Richmond College, and the Southern Baptist Theological Seminary, though his time at Richmond and Louisville was all too brief. After his ordination at Lee Street Church, Danville, June 27, 1911, his ministry began with the Buffalo and Aaron's Creek churches in the Concord and Dan River associations.

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## EMERSON LEWIS SWIFT
### 1868–1931

He was "a Northern man with a Southern exposure." He loved Virginia and when he realized that his end was near desired to die within her borders. So real was this yearning that his wife, brought him all by herself from Springfield, Illinois, to Yale, Virginia. Of this journey his wife wrote: "He had been having some severe hemorrhages since June; the doctors did not think it was wise to attempt such a long trip but you know Mr. Swift was a man of great determination and strong will power, so in spite of a hemorrhage on the fourth and fifth of October we left the sixth. I was alone with him and of course drove; he was happy to start and said he was going to make it a vacation time and enjoy it, which he seemed to do. He was most patient and *never once* complained, though he had three bad hemorrhages en route, one at Portsmouth, O., one at Lewisburg, W. Va.,

and a very bad one which started an hour after leaving Lynchburg, Virginia. I drew up to the side of the road where I made him as easy as possible; after about two hours we started on and by degrees, always slowly and carefully, I was able to reach Petersburg by six p. m., this was October 12th. We rested a few minutes there, then on to Yale, Virginia, to his daughter's, arriving there about seven-thirty p. m." In the same letter Mrs. Swift wrote: "He was only up three days before other and more severe hemorrhages sent him to bed; he lived until November 4th when the Lord took him home quietly and peacefully. . . . I took him to Leroy for burial in the family lot. . . . He never for one moment doubted the wisdom and love of the Lord in taking away his voice and he kept his sweet smile to the last. For the last two years he had not spoken. He was a living sermon and testimony to all with whom he came in contact and while in Johns Hopkins Hospital made a great and lasting impression on both doctors and nurses."

In his Fredericksburg pastorate some one wrote of him: "He possesses a discriminating mind; affable in manner, pleasant in address."

His pastorate of eight years in Fredericksburg, his only charge in Virginia, was interesting, useful and successful. During these eight years 600 members were added to the church, so that it came to have the largest membership of any church of any denomination between Richmond and Washington. One year in a protracted meeting, Dr. J. J. Wicker helping, the whole town and the region around were mightily moved as never in many years. The pastor set for his goal from this revival season 100 additions; there were 104. Mr. Swift not only preached in one or more of his church's series of evangelistic services but did work of this kind in not a few churches of the Hermon Association. For a season he preached once a month to these churches, Bethel, Hull's Memorial and Bellair, all in Stafford County and seemed to enjoy these Sunday afternoon outings. During his pastorate came the Seventy-five Million Campaign when his people oversubscribed their quota by $5,000. Upon his resignation to accept the call of the Fulton Avenue Church, Baltimore, Fredericksburg saw two remarkable services; his own people

presented him with a purse of gold and Sunday night the congregations of the Presbyterian, Methodist and St. George's Episcopal churches united to pay tribute to the retiring pastor.

He was born at Batavia, New York, June 28th, his parents being William P. and Maria Ewell; his only sister was Mrs. M. Louise McNinch. He was baptized at LeRoy, New York, in April, 1882, by Rev. W. M. Reefe. He studied at LeRoy Academy, the University of Rochester and Rochester Theological Seminary. He was licensed to preach by the LeRoy Baptist Church, August 18, 1889, and ordained by the Harmon Memorial Church, Norwood, Ohio, September 17, 1896. He was married at Bath, New York, June 24, 1893, to Miss Jennie Gage (she died October 5, 1903); their children: Mrs. Marian Swift Kitchen, Yale, Virginia, Mr. William Emerson, Vineland, New Jersey. On April 11, 1905, he was married to Miss Adelaide Holland Edwards; she survived him.

Besides Fredericksburg and Baltimore his churches were Norwood, Ohio, 1896-1900; Greenfield, 1900-04; Mt. Washington Church, Pittsburgh, Pennsylvania, 1904-08; Pottsville, Pennsylvania, 1908-11; Evangel Church, Narberth, Pennsylvania, 1911-16.

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## S. S. ROBINSON

### 1866–1931

"For thirty-nine years he preached the gospel in simplicity and with power. He had strong positive convictions to which he was loyal under all circumstances. . . . In his home and in his pastoral relations his moderation was known by all men, always even tempered, forebearing and unobtrusive." Concerning his life and influence at Lovingston, Rev. H. S. Irvine wrote: "Brother Robinson is loved by the people of the entire Lovingston community. He has proven himself to be a preacher of recognized ability and a faithful and sympathetic pastor." His wife did effective work throughout the Piedmont Association in the W. M. U. and in other ways.

He was born in Emporia, Virginia, March 25th. His education was pursued at Richmond College and William and

Mary College. He was ordained June 11, 1892, in the Fountain Creek Church, Concord Association. He held pastorates in the counties of Lunenburg, Greensville, Princess Anne, Northumberland and Nelson and in the towns of South Norfolk, Waverly, Ettrick, Victoria, and Kenbridge. At these points he built meeting houses, or organized churches or went on in the paths of patient pastoral service. In one field at least, rugged mountains and bad roads made his work difficult, especially in winter time.

He married first Miss Blanche Robinson of Emporia, Virginia; of this marriage there were three children; his second marriage was to Miss Eva Richardson of Northumberland County, and of this union one son was born. After a lingering illness Mr. Robinson passed away at his home at Luttrellville, Northampton County, at eight-thirty p. m., Sunday, August 16th. His wife survived him and these children: Mrs. R. M. Williams, Miss Mary Robinson, Mr. Joe Robinson and Mr. Sam Robinson.

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## ELISHA WILLIAM WINFREY

### 1858–1931

Rev. Dr. C. S. Blackwell drew this beautiful and accurate pen-picture: "Dr. E. W. Winfrey is quietly intense in every fibre of his unique personality. His brain and heart are ever vibrant with thought and feeling. If men were precious stones, E. W. Winfrey would be a topaz with its quivering fires. He sees visions as entities. His life-ladder rests firmly on the ground, but its top touches the door of glory. He is a prose poet. You know this when you hear him pray. He will talk much with Isaiah when he gets to heaven. He knows by intuition, but being 'a son of consolation,' his quick sympathies may sometimes run ahead of his cold judgment of others. How refreshing his candor, and shams flee before his frankness. Almost childlike in his meekness, and yet as manly as his Master when facing evil and evil-doers. His is the wrath of the lamb. What a shepherd heart is his for the weak of the flock. His life is an open book. Men trust him as he trusts God."

For many years, among Virginia Baptists, to think of Culpeper was to think of Winfrey. This historic town, among Baptists forever associated with Ireland (our church on the site of the old jail) has had many superior Baptist pastors and Dr. Winfrey was true to this type. He had only two pastorates; upon his ordination at Waller's Church, Spotsylvania County, he became pastor of this church, the "field" also including Mt. Hermon, Mt. Carmel, Bethany, County Line. To use his own words: "These five churches were variously grouped during the period 1878 to 1889." Part of this time he was still a student at Richmond College. Even in his student days in "Richmond" he took rank as having a philosophic mind, as one who did his own thinking and certainly in the Philologian Society, he was regarded as formidable in debate. Soon after "Richmond" came his marriage, at "Riverside," Fluvanna County, to Miss Roberta Jones Layne (daughter of Robert J. and Nancy A. Yancey Layne), the ceremony being performed by Rev. George H. Snead. This union was to continue until her death Sunday, August 3, 1913. One who knew her well described her as "patient, sympathetic, cheerful, energetic, hospitable, frugal, giving herself without stint to her household and to whomsoever she could lend a helping hand."

The promise of his college days was fully redeemed by his ministry, which was faithful, intelligent, resourceful and had the grace of continuance. In these days of short pastorates it was no mean accomplishment for a pastor to stay at one church for forty-two years. His sermon before the General Association in Lynchburg, November 20, 1913, on the text "Not unto themselves but unto us did they minister" (1 Pet. 1:2) was regarded as an outstanding sermon, strong in thought and ably delivered.

In the printed page as well as in the pulpit he was heard. Besides various tracts and his book he wrote quite often for the *Religious Herald*. These articles were usually philosophic and doctrinal. In an article entitled, "His Retirement," he reviewed the farewell sermon of Dr. Harry Emerson Fosdick, at the First Presbyterian Church, New York: " . . . Dr. Fosdick has been a Baptist. In part the Baptist habit of mind clings to him. His farewell sermon is a very brave and

popular discussion. . . . His remarks as to baptism rule him out of the Baptist fold. They do not however, shut him out of the kingdom of heaven. Baptists believe in salvation before baptism and even without it. . . . He says that Paul was a determined heretic. . . . He claims to have stood for tolerance. . . . He speaks of the tragedy of Protestantism. . . . He has stood for an inclusive church. . . . The two symbols of Christianity may be interpreted and used according to the various and changeable theories and whims of the ruling spirits! The organizations of Christianity share the same fate! . . . "

In an article that discussed "the legal enforcement of Bible reading in our public schools," he said: "The Bible is worthy to be read. . . . But compelling this by law involves other principles—principles which cannot be harmlessly violated. . . . Voluntariness is one of the first laws of our religion applicable to the teacher and the taught. . . . Legally enforced reading of the Bible by state employees would be the first rung of the ladder. . . . "

Nor did he confine himself to prose. Several of his poems were epic in form and length. If "rime" is, as a distinguished "editor" of Milton's "Paradise Lost" says: "The invention of a barbarous age to set off wretched matter and lame metre," then a man of Dr. Winfrey's mental make-up did well to eschew it.

He was born in Buckingham County, Virginia, November 1st, and was one of eleven children, the others being: George Nathan, Mary Lelia, Sallie Thompson, James Allen, Ibert Bolling, Hannah Laura, Joseph Hill, Harvey St. Elmo, Lena May, Luther A. B. Of these, Ibert Bolling was also a preacher but died while a student at Richmond College; another of the sons, Joseph Hill, was a physician. The parents of this great group of children were George Hill Winfrey and Judith C. Robertson. The paternal grandparents of Dr. Winfrey were William H. and Sarah Yancey Holman Winfrey. Dr. Winfrey was baptized when about fourteen years old in the "Pool" at Sharon Church, Buckingham County, by Rev. J. H. Fox. Until he went to "Richmond" his education moved forward in his home, the "old field" and other public schools. Dr. Winfrey's own children

were: Elisha W., Jr., Roberta Yancey, Mary Alice Robertson, George Herman Layne, Davis Brockman, Katie Virginia, Hams Bolling. His book was: "Our Lord" (poetry) and his published tracts: "Education," "Peculiar Views Briefly Stated," "Baptism and The Lord's Supper," "What Baptists Believe."

Dr. Winfrey wore practically all the days of his manhood a long black beard which gave him distinction. While country bred most of his preaching was in town, so a fainting woman and her excited kinfolk quite demoralized the congregation and disturbed the preacher in a protracted meeting at Shiloh Church, Madison County.

His death was sudden, dramatic, Sunday morning, in his own church. That day the preacher was Rev. Charles Clement. Dr. Winfrey had given the right hand of fellowship to certain newly baptized members, but before the sermon was reached he rose to go into the pulpit; in a few moments he was dead. The funeral and burial and later a memorial service all took place in the town where for so long he was an eminent preacher and influential citizen.

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## ROBERT DANIEL GARLAND

### 1855–1931

He was for many years a "drummer" throughout many rural sections of Virginia for a woodenware firm in Richmond. He united with the church in 1889. While engaged in business he was led by the impulse of his warm heart and the voice of God to do evangelistic work. Almost before he knew it he was preaching most acceptably and successfully. Soon he came to be called the "drummer evangelist" and was in demand for protracted meetings far and wide. So it went on until he was serving several churches. Yet he was not ordained; and never would accept the title of "Rev.", much less that of "Dr." freely bestowed upon him through the love and confidence of his brethren; he liked far better to be known as "Bob Garland." While he never had the training of a theological seminary he loved and knew the Bible in a wonderful way. It is said that as a lad he won a prize for

learning the New Testament by heart. In his work as a traveling man he read and read and read the Bible until not only its great truths and doctrines, but its very language and words were embedded in him. With a mind alert and electric in its working, with a vocabulary of strong, homely, everyday Anglo-Saxon words, with a soul possessed by the spirit of the living God he brought to men burdened and cursed by sin the message of salvation through Jesus Christ. Presently he was elected the assistant secretary of our State Mission Board with the secretary, William Ellyson. Upon the death of Mr. Ellyson he became the head of the Board, serving in this capacity until his death.

He knew and was known by Baptists from Accomac to Cumberland Gap. He was a preacher and a commoner rather than a secretary shut up in his office. Rev. W. W. Reynolds said of him: "He was a very rapid talker. . . . And yet he spoke with marvelous clearness and distinctness. His talks were interspersed with numerous laughable illustrations. He had the rare power to produce laughter from his fun and tears from his pathos. When he was on the floor speaking he was always master of the situation. You had to listen. . . . He preached in the same manner, rapid but clear and distinct. In his evangelistic meetings he never held the people long; he never pressed his invitations. . . . He evidently was not after numbers. . . . His administrative and executive abilities were above the average. . . . His character was as transparent as the sunlight and no one could blacken it. . . . He gave himself to his work in an unrestricted manner. . . . During the Seventy-five Million Campaign he assumed the duties of two men and it nearly strained his nervous system to the last tension. But who ever heard him complain?" He loved Virginia and Virginia Baptists from the mountains to the sea, but in it all if he had one pet place and service it was the Buchanan Mountain School, its boys and girls and their people. From one end of the State to the other he told the story of Big A Mountain and the region it walled in with its material and spiritual resources. His service with the Board covered some twenty-four years. For two sessions he was president of the General Association.

He was born at Aspinwell, Charlotte County, September 2nd, and lived for many years at Keysville, Virginia. His parents were Robert Medford Garland and Louisa Gaines. He was married twice; to his first wife, Miss Ida Chaffin Madison of Wyliesburg, Virginia, in 1875, and her surviving daughter is Mrs. Daisy Garland Usry of Chapel Hill, North Carolina. His second wife was Miss Telula Gregory of Keysville, Virginia; daughter of Dr. and Mrs. F. T. Gregory; she with a daughter, Mrs. Deane B. Cole and a son, G. Gray Garland, survived him. He died at the residence of this daughter, Westmoreland Place, Richmond, Sunday morning, February 8th. The funeral took place at Grove Avenue Baptist Church.

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## DAVID HEPBURN

### 1866–1931

He was born in Castlefin, Donegal County, Ireland, on September 12th. His father was Samuel Hepburn, a stone mason and his mother was Eleanor Elliot. At the age of fifteen, he came to Philadelphia, supporting himself with no assistance from relatives or friends. He was never without employment for more than a week, working at various occupations including farming, mining and in a carpet factory which was owned by his uncle. As a young man, he moved to Baltimore, Maryland, and built up a splendid dairy business, starting with no capital.

His parents were Episcopalians and he was always interested in church work. Upon his conversion, he joined the Baptist church, believing that this faith was nearer the teachings of the Bible than any other. He preached and helped in mission work before entering the Seminary at Louisville, Kentucky.

His education began in an elementary school in Castlefin, Ireland, and while still young, he entered the Southern Baptist Theological Seminary, Louisville, Kentucky, and received his Th. D. degree here.

He married Miss Georgia McCord Nuthall of Baltimore, Maryland, daughter of John Lewis Nuthall, a seaman, on

January 1, 1893. He had a mission of his own at Locust Point, Maryland, when he was married; he was a member of Broadway Baptist Church which was at that time the Second Baptist Church of Baltimore. This church also licensed him to preach. Later, he joined the Lee Street Church because it was nearer his charge at Locust Point. Rev. E. Y. Mullins was pastor of this church and it was through him that Mr. Hepburn went to the Seminary. From Lee Street he went to Curtis Bay Baptist Church in 1895 and then to the Seminary. While there, he served at Culbertson Avenue Baptist Church, New Albany, Indiana. He worked his way through the Seminary while supporting a wife and two small children, finishing a three-year course in two years.

Mr. Hepburn was always interested in evangelistic work. It was because of his great love of humanity and a desire to be of the greatest service to his fellowmen that he joined the Temperance ranks and gave his life of service and sacrifice to the Temperance cause, which he often said was the greatest reform movement since the birth of Christ.

After leaving the Seminary, his first pastorage was the Second Baptist Church, Baltimore, Maryland. Then, in 1903, he accepted a call from Fulton Baptist Church in Richmond, Virginia. After six years with this church, he accepted a call from Cool Spring Baptist and Walnut Grove Baptist churches in Hanover County, Virginia.

In 1909, he became actively associated with the Virginia Anti-Saloon League and in 1912 was made assistant superintendent. In 1919 he was elected superintendent to succeed Dr. James Cannon, Jr., which position he held until his death. Because of his position as Temperance leader, he became the target of many bitter attacks by the enemies of this work. He became an outstanding Temperance leader and had a great part in the State-Wide Campaign that made Virginia dry in 1914. He bore with admirable patience much harsh, censorious and often unjust criticism; but he was never lacking in courage and always performed the duties of his position as he thought best regardless of this criticism. He always stood for what he conscientiously believed to be right even when his friends and fellow-workers did not agree with him.

In 1921, Mr. Hepburn attended the World League Against Alcoholism in Switzerland. After the convention, he made a tour of seven different countries abroad to make a survey of Temperance conditions. Upon his return, he conducted a tour of the United States and Canada with foreign delegates for the same purpose.

During the presidential campaign of 1928, he was very active, using every possible effort to fairly and honestly defeat the Democratic, self-acknowledged wet candidate. His work and influence, combined with that of the Anti-Smith Democrats was responsible for the State of Virginia going Republican, for the first time in its history.

Mr. Hepburn was always interested and well-informed as to state, national and world affairs. He was known for his love of humanity, honesty and fine sense of fair play.

His five children are as follows: Ira Spurgeon Hepburn, Chester, Virginia; Helen Hepburn Curtis, Chester, Virginia; Marjorie Hepburn Truby, Chester, Virginia; Ruth Evelyn Hepburn, Richmond, Virginia; Carroll Virginus Hepburn, Richmond, Virginia.

His death occurred in Richmond, Virginia, on April 21st, of a complication of diseases after a two weeks' illness.

Marjorie Hepburn Truby

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## LUTHER RICE THORNHILL

### 1851–1931

His parents were Albert and Lucinda A. Thornhill. In Lynchburg and the region round about "Thornhill" is indeed a Baptist name. He was born in Bedford County though really of Appomattox stock (some years ago a school child in Appomattox said that the chief products of the county were tobacco and Baptists). The Thornhills believed in education so he went to Richmond College. Then came his ordination; the James River Association met at Liberty Chapel; his "mother" church; what better time and place for this important event in his life? And so it came to pass. The

Association adjourned to the arbor, a great concourse of people gathered and W. J. Shipman preached the sermon, his text being "Bearing Precious Seed" (Ps. 126:6). Thus began a ministry which was to last half a century. His first church was New Hope and later Liberty and then Hebron, all three in Appomattox. He was pastor for some fifteen years of the Bainbridge Street Church in the suburbs of Richmond, a difficult field. He was ten years at Liberty, six years at Sharon (Buckingham), sixteen years at Dan River (Halifax). There were several shorter pastorates. Under his guidance two new churches went out from the Bainbridge Church, namely Stockton Street and Oak Grove; in Appomattox, Liberty and Hebron went up from once-a-month preaching to twice thus forming a more compact field; on one of his charges he found time and strength to be the principal of the local high school. Besides his churches already named there were also: Mt. Vernon, New Chapel, Chestnut Grove, Jeffersonton, Amissville, Orlean, Covington, Piney Grove, Riceville. Beyond his local work he was a member of the Education Board and the Foreign Mission Board and a trustee of the Southern Baptist Theological Seminary. He was tall, six feet, not portly, not gaunt; his countenance at rest was serious, perhaps severe. He and Dr. W. E. Hatcher, though different in so many ways were great friends. Together they took a trip of several months to Europe; some one has said that two men cannot make such a journey and come back friends, yet they did.

He was married twice, first to Miss Madeline Christian (April 15, 1875), sister of Judge David Christian; she died in 1898 leaving three daughters and two sons, namely, Aubrey Jeter, Lucy Abigail, William Albert, Madeleine, Annie Collier. His other wife was Miss Bettie Moody of Richmond; they were married July 25, 1900.

He died in Washington City from a stroke of paralysis, February 3rd. The funeral was conducted by Drs. G. G. Johnson, and W. S. Abernethy, the burial being in the Maury Cemetery, Richmond; at the grave the services were conducted by S. S. Hill and W. R. Flannagan.

## GEORGE W. POPKINS

1855–1931

In the minutes of the General Association for the session of 1928 at Alexandria, Virginia, is this record: "C. T. Taylor introduced George W. Popkins, pastor of the Mt. Hope Church, Potomac Association for fifty-one years, the senior pastor in the State. The Association rose and greeted him." He died February 9th at his home, 1461 Chapin Street, N. W., Washington, D. C. He was survived by his wife Mrs. Laura W. Popkins, two daughters, Miss Ruth H. Popkins and Mrs. Alma Jenkins, and three sons, J. Bryan, Edwin W., and Paul P. Popkins. His dying words were: "Oh, how beautiful, how beautiful."

The following clipping records an event in 1922: "On Sunday, November 12th, a great gathering of the congregation of Mt. Hope Baptist Church, in Loudoun County, and of personal friends of Pastor G. W. Popkins, came together to celebrate the completion of his forty-fifth year as pastor in this community. Mr. Popkins preached a strong and stirring sermon at the morning hour and at the end of the service was presented with a purse of money as a testimonial of the regard of the church and community. Then came a bountiful and delightful dinner, after which Rev. W. S. O. Thomas, of Falls Church, County Treasurer A. B. Richard, Principal M. C. Starke and William Quick, Esq., made addresses. Brother Popkins at the present time lives in Washington, D. C., and his family attends the Immanuel Church. This church, upon the occasion of his forty-fifth anniversary as pastor of Mt. Hope adopted appreciative congratulatory resolutions."

Rev. Dr. George W. Quick, pastor of the First Baptist Church, Greenville, South Carolina, wrote: "Many years ago Rev. B. P. Dulin was pastor of Mount Hope Baptist Church, Loudoun County, Virginia. He took special interest in young ministers. He frequently had associated with him, in his protracted meetings at Mount Hope, Rev. W. S. Kerns and Rev. G. W. Popkins both young men. What a splendid work these, earnest ministers did in that community. Brother Popkins was the last of the three to leave this world. He

was a man of unusual natural gifts, and one of the most public spirited citizens in his native state, Virginia. I find it in my heart to write this brief word about this minister whom I knew so well in my boyhood and who took such a kindly interest in my own pastoral life. How sweet is the memory of the years!"

Rev. C. Wirt Trainham wrote: "At twenty-two he accepted the pastorate of the Mount Hope Church, in Loudoun County, not many miles from his birthplace, and served that church continuously until his death, a period of fifty-three and one-third years. He organized the Herndon Church in 1900 and was pastor of the Calvary and Guilford churches for many years. Twice was he elected moderator of the Potomac Association, and at the time of his death he had for eight years been a most valued member of the Acting Board.

"It is needless to say that he was a good man and a good preacher, for no other sort could have held for over half a century the unfailing respect, confidence and devotion of such a people and community. He was possessed of character, conviction and courage, combining with these human interest, love, tenderness, faithfulness and loyalty to the truth. He was also well informed, interested in all of the work of the Kingdom, possessed of unusually good judgment and a forceful and convincing speaker. He will be sorely missed in all the counsels and work of the Potomac."

His pastor, Dr. Grove G. Johnson, conducted the funeral at the late home of Brother Popkins on Wednesday, February 11th, and presided at a later service held in the Leesburg Baptist Church

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## SILAS DOWNING WEEKS
### 1859–1931

His parents were Silas Downing Weeks and Mary Carroll. His own children who survived him: Mrs. H. F. Lawrence, Pottsville, Pennsylvania; William H. Weeks, Derry, Pennsylvania; Chas. D. Weeks, Elrama, Pennsylvania; Mrs. A. N. Morris, Baltimore, Maryland; J. M. Weeks, Huntington, West Virginia; H. B. Weeks, Elrama, Pennsylvania; Mrs. D. W. Free, Cleveland, Ohio.

When he was seventy years old some forty members of his church and Sunday school gave him a surprise in honor of his birthday bringing plenty of good things to eat and a purse of money. When he and his wife celebrated their golden wedding one of the Richmond daily papers carried two pictures one of Mr. and Mrs. Weeks when they were married and the other of them at the end of the fifty years.

The following interesting sketch of his life comes upon request from his wife, Mrs. S. D. Weeks, now living at Elrama, Pennsylvania: "Silas Downing Weeks was born at Oswego, New York, November 20. He accepted the Lord with his father and mother, brothers and sisters when he was eleven years old. He lived on a farm on Long Island during his 'teens. At the age of twenty years he went back to Oswego, and at the age of twenty-one he was married to Mildred Heaton Darrow, on November 18, 1880. He was working in a store at the time of his marriage. He got his start in Christian work through attending a Bible class in the Railroad Y. M. C. A. in Oswego. Through this connection he was singled out as one who might be interested in a Y. M. C. A. secretaryship, which eventually led to a call to become general secretary of the Y. M C. A. at Ellis, Kansas. He was employed as receiving and shipping clerk in the Oswego Shade Cloth Factory at a meagre salary at the time of the call to Kansas. He announced his intention of leaving to his employer, who realized he had been working on a meagre salary and that he had a family of five children, and knew that he needed some additional financial assistance to move to Kansas. On the day that Mr. Weeks left, he presented him with $100. This was in direct answer to prayer, because when he accepted the Kansas position, Mr. Weeks knew that he did not have enough money to move his family. After he received the money, he returned to his work, and got behind a packing-case, got down on his knees, and thanked the Lord for His help.

"In Ellis, Kansas, he opened the first Y. M. C. A. of the Union Pacific Railroad. He lived there fourteen months. From there he went to Sunbury, Pennsylvania, as secretary of the Pennsylvania Railroad Y. M. C. A. He then went to Clifton Forge, Virginia, Railroad Y. M. C. A. work, and

served there four years. He then went to East Deerfield, Massachusetts, on the Boston and Maine Railroad, in 1903, and was there eleven months; he then went to Dubois, Pennsylvania, on the B. R. & P. Railroad. He went to Enola, Pennsylvania in 1907, on the Pennsylvania Railroad, and was there until 1911. While there, a man by the name of Ray, somehow became peeved at Mr. Weeks, and he made the following remark: 'Mr. Weeks, if I saw you down on the railroad track and an engine was coming and you couldn't help yourself, I wouldn't lift my finger to save you.' Mr. Weeks replied, 'Why, Ray, I wouldn't make a remark like that about you.' When Mr. Weeks left Enola to accept a position at Hinton, West Virginia, on the C. & O. Railroad, he didn't leave a better friend than Ray.

"He was at Hinton, West Virginia, nearly twelve years. At the age of sixty he retired from the Y. M. C. A. work. He was then ordained as a Baptist preacher from the Old North Church at Wilmington, Delaware, by Dr. W. L. Pettingill, a friend of many years, and of which church we were members for several years. He covered three districts in his first parish, Dixonville, Cookport, and Millville, Pennsylvania, and went to Richmond, Virginia, and served as supply at various churches. He was then called to the Sandston Baptist Church the first of January, 1929, and served there until his death, October 30, 1931.

"He was very much interested in the men with whom he came in contact in the Y. M. C. A. and church circles, and his interest was not restricted to those groups alone, but he was always ready to give the message wherever it was needed."

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## WILLIAM VANN SAVAGE
### 1864–1931

He came to Virginia to be pastor of the Churchland Baptist Church in June, 1897. He died in his home there, after a long illness, on Tuesday, July 28th. He was pastor of the church, and indeed of the community, for over thirty-four years. He was born in Hertford County, North Carolina, on April 6, 1864. He was the son of Rev. Robert Risop Savage, an

honored and useful minister in North Carolina, and Mrs. Rowena Vann Savage.

Robert Risop Savage was a native of Nansemond County, Virginia, and his parents were Oliver O. Savage and Caroline Fontaine; the Savage line goes back to Thomas Savage, who settled near Jamestown in the early history of our country and to whom a monument was erected several years ago; his mother was of French descent. Mrs. Rowena Vann Savage was born in Hertford County, North Carolina, and belonged to the Vann family prominent in the civic life of that part of the State; her father was Tilman Vann and her mother Sallie Shepherd; Rev. Dr. R. T. Vann of Raleigh was her first cousin.

He was educated at Buckhorn Academy, which at that time had as its head Captain Julian H. Picot who was quite a scholar and had a great influence over young Savage; and at Wake Forest College where he was graduated with the degree of A. B. in 1883. After leaving college he was principal of the Henderson Male Academy at Henderson, North Carolina. Later he entered the ministry and was ordained at Buckhorn Baptist Church on August 16, 1891. Before coming to Virginia, he held pastorates at Columbia and Tarboro, North Carolina.

"In Virginia his fine abilities as speaker and leader, together with his genial and lovable spirit, soon found for him an enviable place in the love and esteem of his brethren. They heaped honors upon him which he bore with modesty and worthiness. He was especially interested in the Baptist Orphanage at Salem and served for many years as a member of the Board of Trustees. He was also a member of the Board of Trustees of the Southern Baptist Theological Seminary and an active member of the Board of the Woman's College of Richmond. The University of Richmond conferred on him the degree of D. D. He was courageous, considerate, a devoted pastor, a loyal and steadfast friend, and in any cause that enlisted his sympathies he was an eloquent and convincing speaker. In Raleigh, where he went as a teacher in his early life, he soon numbered among his personal friends men who were prominent in all walks of life, political, religious, and social, such as Chief Justice Smith, Judge

Connor and Judge Strong. In Virginia, he formed and maintained similiarly friendly associations.

"He was married on December 18, 1888, to Miss Mattie W. Williams, of Raleigh, North Carolina, who survives him. She was a daughter of John G. Williams and her mother was Miss Mirian Carson White, daughter of William Walton White and Elizabeth Shaw. He is also survived by a daughter, Mrs. T. C. Hathaway of Churchland; three sons, Robert R., and W. V., Jr., of Churchland, and John G., of Wilson, North Carolina, a brother, Toy D. Savage, of Norfolk, and two sisters, Mrs. J. L. Camp, of Franklin, and Mrs. H. T. Williams, of Chase City. Another sister, Miss Lizzie Savage, was a trusted leader among our Virginia Baptist women for a number of years, and served with great ability as corresponding secretary of the Virginia Woman's Missionary Union until failing health made it necessary for her to retire. She entered into rest June 14, 1928, loved and lamented by thousands of Virginia Baptists.

"Memorial services for Dr. Savage were held in the Churchland Baptist Church at four o'clock, Wednesday, July 29th, and he was buried in the cemetery of the Churchland church."

One who knew him well says: "One of his most prominent traits was his *originality*—he was himself and thought for himself, and spoke his own mind more than most people; another of his traits was his big warm heart—nothing he had was too good for his friends; he loved his members and entered into their joys and sorrows, as few pastors I have known." In his teaching days in Raleigh he influenced in high degree his pupils among whom were Senator J. W. Bailey and Drs. J. T. and T. J. Watts.

The following incident written doubtless by some Tidewater preacher, shows Dr. Savage in lighter vein: "Rev. W. V. Savage, D. D., is the proud possessor of a new Overland car given him by one of his members recently. As soon as we heard it we said, 'Inside of a week Savage will be grumbling about the price of gasoline,' and sure enough, the first time he came to town, he said: 'The day I got my car gasoline was twenty-two cents and immediately it went up to twenty-five, and they have boycotted the only thing I ever

had to sell—eggs—they are only fifty cents a dozen.' But Gee Whiz! think of a poor preacher having a member generous enough to give him a new automobile. We hope 'taters' will be seven dollars a barrel next spring so that brother can get his reward down here. N. B.: This preacher does not need a new automobile. He has one."

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## SAMUEL B. BARNES
### —1931

He died September 18th. The larger part of his ministry was in North Carolina. "By his wonderful, creative mind, unfailing courage, zeal and enthusiasm, he organized the following churches in the West Chowan Association, North Carolina: Early's, Holly Springs, Lasker, Merry Hill, and Riverside. These churches stand today as a monument to the same leadership, conservative ability, and constructive mind which were so pronounced in him. His last service was in the Eastern Shore of Maryland. . . . In his going the Baptist denomination in North Carolina, Virginia and Maryland has lost one of its most courageous and able leaders.

"When he came from North Carolina to be pastor on the Eastern Shore of Virginia, the Pastors' Conference of the West Chowan Association adopted resolutions in praise of his faithful work, unquestionable piety, his loyalty to the doctrines of the Baptist denomination and his godly walk."

As to his pastorate in Virginia: "The record is that he was pastor of New Church, Chincoteague and Horntown churches, covering the years 1923 to 1926."

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## HUGH COX SMITH
### 1854–1931

The Rev. Hugh Cox Smith, D. D., the son of James E. and Levicy Crowder Smith, was born in Petersburg, Virginia, February 16th. Dr. Smith's middle name was not a family name, old Dr. Cox of Petersburg was the Smith family physician; he was caught in that dreadful snowstorm of about 1854 near the Smith home and was frozen when they

found him; the baby Hugh was given his name. In this same city he had his "second birth" under the preaching of Dr. J. S. Shipley, at the High Street Methodist, and his baptism at the hands of Rev. Dr. William E. Hatcher in the First Baptist Church. Dr. William E. Hatcher also performed the ceremony when, in 1882 at Hebron Church, he was united in marriage with Miss Virginia Henry Ivey. She was the daughter of John Cato Ivey of Southampton County, Virginia, and Northampton County, North Carolina, and her mother was Delia Beekman, descendant of William Beekman of Dutch colonial fame, one of the founders of New York City. Of this marriage one child was born, who is now Mrs. Will H. Daniel, and it was at her home in Huntington, West Virginia, that Dr. Smith, on January 29th, passed from this life.

When attention is turned to Dr. Smith's public career, both long and rich, one may well remember several aspects and periods in the service he rendered. First, he was a printer.

The Jewish law required every boy to learn a trade; the Apostle Paul was a tent-maker. Franklin was a printer. The young Smith was a printer. He founded the first student publication of Richmond College, which later became the *Monthly Musings,* and finally the *Richmond College Messenger.* In the office which he held for forty years in the General Association and his work as a member of the Executive Committee of the Baptist Orphanage of Virginia, his experience and skill as a printer stood him in good stead. But again, Dr. Smith was a preacher and pastor. Very early in life there came God's call to preach, and like young Isaiah, his answer was: "Here am I, send me." In 1879 he was ordained at the First Baptist Church, Petersburg. From 1879 to 1923, when he retired from active service, a period of some forty years he ministered to these churches and fields: 1879-81, Hebron and Hicksford (Portsmouth Association); High Hills, 1881-85; Boykins field, 1886-91; Martinsville, 1891-1901; Jefferson Street, Roanoke, 1901-03; Liberty, Appomattox Court House, 1903-06; Emporia, 1906-10; Christiansburg, 1910-15; Bedford, 1915-23. While he was faithful and conscientious in his preparation for his discourses, it may be that as pastor he did his best work, cer-

tainly his warm, loving heart, his sympathetic spirit, his genuine interest in people, especially those of his own flock, made him in high degree worthy of the title of a great pastor; is it not true that in every community where he lived and labored he made many friends? On more than one of these "fields" he led the people to erect meeting houses, and it was his habit to train the churches in intelligent and systematic support of our various missionary and benevolent enterprises.

Once more Dr. Smith was a penman. This term describes his outstanding public service for our organized denominational life in Virginia. Having served as clerk of the Portsmouth Association for a number of years, in 1891 he was called to the larger work of secretary of the General Association, succeeding in this office Rev. George J. Hobday. In this position, which he held for forty years he magnified his office. To it he brought valuable experience in the printers' art, a capacity for painstaking routine, a large supply of patience, a wide acquaintance in our Virginia Baptist hosts and perhaps best of all a genuine love of the brethren. The first year he held this office the "Minutes" was a volume of 104 pages, and the last of the forty, 243; this suggests the growth of the denomination in the two-score years, and also how he helped to make our annual record more and more valuable. For a long season H. Theodore Ellyson was Dr. Smith's assistant secretary, and later Rev. C. T. Taylor. Dr. Smith was the chairman of the committee which some time ago worked out the statement that now appears year by year on the title page of our annual and shows that Virginia Baptist did not begin their united and organized missionary work in 1823, the birth year of our present General Association. Although of slender build and not perhaps over strong in body, Dr. Smith doubtless had an enduring constitution and real physical stamina. Surely in all his ministry and service for our denomination he always gave his best effort.

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## WILLIAM EDWIN ROBERTSON

1864–1932

All human lives have much in common, yet every life has more or less its individuality. So about the ministry of each

preacher. The outstanding mark of this career was his long pastorate of twenty-eight years in Richmond; and this service might have gone on for many seasons (since he was not an old man nor was his power with his people waning), but for his unfortunate death in an automobile accident. When he came to Richmond in 1904 these were the Richmond city pastors: George Cooper, W. R. L. Smith, C. S. Gardner, M. Ashby Jones, David Hepburn, W. T. Derieux, Weston Bruner, J. T. Tucker, C. C. Cox, D. A. Solly, I. M. Mercer, W. T. Hundley, C. J. Stealey, E. V. Baldy, W. W. Sisk, E. T. Smith and R. W. Cridlin; by 1932 not one of these men was pastor in Richmond and some had passed away.

During his college days he was student-pastor at Hebron Church, King William County, and of Concord Baptist Church, Caroline County. While a student at the University of Virginia he was pastor of the Orange Church, Orange, Virginia, and of Bull Run Church, Barboursville, Virginia. During his student days at the Divinity School (Chicago University) he organized the Baptist Church at Whitney, Indiana, and was its pastor. His first regular field was at Calvary Church, Towson (City of Baltimore), and Saters (Baltimore County), 1892 to 1904. Then he came to Randolph Street, at that time a feeble folk, in the southwestern part of Richmond. The salary at the beginning of the Randolph Street pastorate was only $50 a month and a parsonage and, while there were from time to time slight increases, Mr. Robertson "never asked the church for an increase or got anyone else to suggest or even hint such a thing."

"By degrees under his faithful and sagacious leadership the church grew in membership and usefulness. Then he undertook the heroic task of erecting a large commodious and attractive house of worship" that by the time it was finished had cost about $80,000. Scarcely had the church completed their payments on this edifice when an alarming and unexpected situation was upon this pastor and people. "The colored people came in and the whites in great numbers left. It was plain that the church could not prosper if it remained in that particular neighborhood. Nothing daunted by this situation pastor and people determined to move to another and more eligible place. They sold their house of worship to

a colored Baptist church and erected another on Idlewood Avenue overlooking the lake. This building, costing around $100,000 is beautiful for situation, most attractive in appearance and thoroughly commodious and convenient." The church now adopted as its name "Park View." Year by year as his pastorate moved on to its final mile-stone, pastor and people would "celebrate" making record of what under God they had accomplished, and more than once some real token of his people's esteem for him, such as "a little box of gold" would be placed in his hands. At the end of twenty-five years of this pastorate there had been 1,694 additions, 881 by baptism, 792 weddings; 726 funerals and more than 27,000 visits.

"Mr. Robertson was not only a wise and resourceful leader, he was also a tender and thoughtful pastor. He kept in constant touch with his own people. He shared their sorrows, their joys, their burdens. He had no ambition for public place or public notice but was content to do his work day by day as under the eye of his Master. He was a studious and thoughtful preacher, never going into his pulpit without due preparation and bringing regularly to his people messages of hope and cheer and faith." His "pen" contributions to the work of the Kingdom of God that were published were "Wonderful Dreams of the Bible" and a tract for the Laymen's Missionary Movement, "Ascending Steps in Christian Giving."

He could have said in the words of B. Puryear one time professor in Richmond College "my native county of Mecklenburg" for this was where on April 9th he first saw the light, his parents being Reps Osborne Robertson and Rosa Jane Richards, and his brothers and sister: E. H. Robertson, J. T. Robertson, and Mrs. Wm. J. Hatch. In the summer of 1878 he was baptized by Rev. Samuel G. Mason at Antioch Church, Charlotte County. Besides Richmond College "his fostering mothers" were the University of Virginia and the Morgan Park (Chicago) Seminary. In 1886 he was licensed by Antioch Church and on February 17, 1889, was ordained by the Orange, Virginia, church, his presbytery being: Jno. E. Massey, J. B. Cook, H. E. Hatcher, J. W. McCown, and W. J. Decker. On July 19, 1892, he was married at Orange,

Virginia, to Miss Rosa L. Perry (daughter of Mr. and Mrs. L. L. Perry), Rev. B. H. DeMent performing the ceremony. His wife and these children survived him: Reps Osborne Robertson, Mrs. Rosa Robertson Parker, Ernest Perry Robertson, Rev. Emmett Young Robertson (this son succeeded his father as pastor of Park View), Grayson Randolph Robertson; William Edwin Robertson, Jr., who was killed by a street car, June 9, 1901.

The body of this faithful pastor was buried in the Riverview Cemetery, Richmond, Virginia, on a beautiful knoll overlooking the James River, which spot was his choice for his place of burial. The appropriate inscription on his tombstone reads:

"Builder of character and churches,
Devoted pastor and able minister,
Consecrated and sacrificial Christian,
True and loyal father,
Faithful and loving husband."

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## THOMAS PRATT BROWN
### 1851–1932

His father Edward Whitefield Brown was a member of Company B, Thirteenth Virginia Regiment, Confederate Army; was wounded in the battles of Chancellorsville and Gettysburg; was not far from Stonewall Jackson when he was fatally wounded; was with General Lee at Appomattox. The children of Edward Whitefield Brown (born 1820) and his wife Susan Ann Elizabeth Pratt (born 1831) were, (besides Thomas Pratt), Susie F. Brown (born 1854), and Edward W. Brown (born 1857). Thomas Pratt was born October 14th at Brown's Store, Culpeper County. He was baptized October 7, 1866, by Rev. James Garnett at Bethel Church, Culpeper County, where also he was licensed June 26, 1874, and ordained January 27, 1878. He studied at Oak Park, Richmond College, and the Southern Baptist Theological Seminary, Louisville, Kentucky. He was married at "Solitude" on March 15, 1887, to Miss Sallie Ficklen Moffett (sister of Judge Moffett and Rev. Jno. R. Moffett), her

brother performing the ceremony. His wife survived him and one son, John Moffett Brown.

These churches which he served were all in the Shiloh Association: Standardsville, Liberty, Bealton, Richardsville, Stevensburg, Alum Spring, Cedar Run, Forest Grove and Mt. Salem. He died from an attack of broncho-pneumonia at his home, "Solitude," March 30th. His funeral was at the Culpeper Baptist Church and the burial was in the Culpeper Masonic Cemetery.

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## THOMAS S. DUNAWAY, JR.
### 1872–1932

Tom Dunaway, as he was called among Virginia Baptists, will be best remembered among us by the sermon he preached, not from some pulpit but from an invalid's rolling chair, within hospital walls, and from a bed of weakness and of pain. It was a long sermon, twelve years long, not too long for us, who need a great measure of patience and faith; by the grace of God not too long for him, since he was conqueror, in all his affliction, and more than conqueror through Him that loved us. While thus he was a prisoner of the Lord and so of hope, many came to see him who went away having received from him far more than they gave. He became a sort of self-appointed chaplain in the Memorial Hospital, going in his wheel chair to see many of his fellow-patients, bringing them words of hope. During this "imprisonment," he made a visit to his former people at Smithfield. On Saturday in one of the many homes open to him he held a reception, when over 500 people came to greet him with words of love. The next day, he preached, his text being: "The cup that thou hast given me shall I not drink it?" Here was a service never forgotten.

While he was thus in the (Richmond) Memorial Hospital, his pastor, Dr. George W. McDaniel, had a serious breakdown which threatened his life and which was indeed a foreshadowing of his death. So his member and brother minister sent him a sermon on patience. Here it is:

"My Dear Pastor,—For several years I have been under your ministry, a sympathetic hearer, with a docile spirit.

"Turn about is fair play. So you just sit down . . . and let me preach to you a little while on . . . *Obedience.*

"Speaking in general, there are two persons a man should obey anyhow—his preacher and his doctor; . . . it is well to obey one's *wife* also, . . . And while, as a rule, a congregation should hearken unto its pastor, there come times when a preacher should heed the voice of his people. We miss you more than we can tell you, but we join with the doctors and Mrs. McDaniel in urging you to take a real rest. . . .

"But above all earthly allegiance is the duty to obey the voice of God. He tells us to trust in the Lord at *all* times, to rejoice *in the Lord always.* I understand there are about eight hundred places in the Bible in which we are commanded to rejoice, be glad. . . . You have a glorious opportunity to obey eight hundred commands at one time!

". . . Let Him have His way. 'The will of the Lord be done.' 'He doeth all things well.' So don't chafe at being called aside to rest awhile. . . . 'A cheerful trust is stronger than a grim resolution.' 'A cheerful trust'—aye, that's the thing. It cometh not but by much prayer. But when it does come it is of priceless worth.

"While you might possibly be tempted to be somewhat depressed over your condition, I think I can see some probable benefits to us all from your sickness. . . .

". . . You are now in a position to get better acquainted with those who belong to the freemasonry of suffering. . . . No man is any broader than his sympathies. But our sympathies are in proportion to our suffering. Not only are you being driven closer to God, but also closer to humanity. . . . Paul was a better man and an abler servant of God by reason of his thorn in the flesh. . . .

"And all this will mean much to us, as well as to yourself. With this prolonged spell in the background, with all the meditation and heart-searching and prayer that it calls forth, with this constant looking at things from a new point of view, you will be able to sound notes in your future ministry that you were not able to reach so readily before. . . .

"I believe also that it will mean a great forward movement in our church. We will love and appreciate you more after your long enforced absence, and we will rally around you more strongly and heartily on your return. . . .

"My last sermon before my affliction was from the text, 'Trust in the Lord at all times.' Since then my prayer has been that my life now might not give the lie to that sermon. Brother Mac, our hands are in the Father's hand; He is leading us on, perhaps over rough and stony ground, over rugged mountain steeps, or down into deep and dark valleys, but eventually to bring us out to green pastures, and beside the still waters. . . .

"Josh Billings says: 'Laff every time you pheel tickled; and laff once in a while anyhow.'

"I am sending you, under separate cover, a little book, which I hope will make you 'pheel tickled' enough to 'laff' a little."

His illness came upon him suddenly. After preaching one Sunday (Smithfield Church) morning and after his dinner he lay down to rest. Upon awaking from what had been a pleasant sleep he found himself a helpless invalid. Neither then nor through the long years that followed did the doctors discover the cause of his collapse, much less means to recovery. He succeeded his father as statistical secretary of the General Association and this work he was able to carry on even in his "prison" days by the help of his wife.

His service as pastor and preacher lasted about twenty-three years, his churches being Drummondtown (Accomac Association); First, Martinsburg, West Virginia; Smithfield, Virginia. At Middleburg where his father was pastor, he was baptized, licensed to preach, and then in August, 1898, ordained. He was married at Laurel, Maryland, by his father, December 20, 1898, to Miss Mitylene Jennings English (daughter of Zeph and Julia Tolson English). His wife survived him, and a son, Thomas, and a daughter, Mrs. J. Fred Edmonds of Accomac.

At Richmond College the two sons of Dr. Wayland F. Dunaway were known among their fellow-students as "Big Doon" and "Little Doon," Tom being "Big Doon." Here he took his B. A. and M. A.; his *alma mater* gave him the honorary degree of D. D. His theological studies were at Crozer Theological Seminary. He died February 22nd.

The earlier history of the Dunaway family is to be found in this volume in the sketch of Dr. Thomas S. Dunaway, Sr.

## ROBERT EDWARD CHAMBERS
### 1870–1932

Virginia has given many missionaries to our foreign field and this is one of them. His education went along the approved lines, elementary and high schools, college and theological seminary, but in its early stages cost sacrifice and perhaps suffering. In vacation time he put on his plasterer's suit and with his trowel laid bricks and mortar thus gaining the money to go on with his studies. While at Richmond College (where he graduated in 1892) he was an active and energetic worker and in the interval between the winning of his B. A. degree and the beginning of his years at Louisville (S. B. T. Seminary) he organized the Barton Heights Baptist Church (Richmond, Virginia), and was its first pastor; then it was small, but now is a large, enthusiastic body, deeply consecrated, giving more to missions in 1933 than any other Baptist church in Virginia. Before sailing for his life work in China he acted as assistant secretary of the Foreign Mission Board twelve months and then as missionary of the Baptist City Mission Society of Richmond and Manchester. So his preparation for his thirty-eight years in the far away land was thorough, varied and along practical as well as academic paths.

His thirty-eight years in Chinia began with the study of the language, then as soon as was possible came his preaching. This was all in Canton, South China, where he was to live about thirty-two years. Presently the especial work to which he was to give his zeal and ability to the end of life, had its birth.

At his funeral, Dr. John Y. Lee, a deacon of the Cantonese Baptist Church and a member of the Board of Directors of the Shanghai University in his address said: "He immediately took a deep interest in the publication of Christian literature. My grandfather had a printing shop which at that time printed most of the religious books in Canton. Dr. Chambers used to come and it seemed so strange to me to see a foreign missionary taking such a deep interest in the various operations of a primitive printing establishment. Doubtless that intimate knowledge of the printing business

and the understanding of the need of literature led to the organization of the Baptist Publication Society."

To understand how great this service was, read the words from the annual report of the China Mission to our Board in the convention Annual for 1933: "The news of the death of 'Stonewall' Jackson could not have meant a greater shock to the Southern Confederacy than was the news of the death of Dr. R. E. Chambers to the Baptist cause in China, and especially to the work of the China Baptist Publication Society. He was its founder and general secretary up to the day of his departure. He had weathered many storms and piloted the Society through many cruises. Under statesman-like direction the society developed into the great institution it is today. He was one of the outstanding missionaries of all time." This Society began as an organization set up by various missionaries, by their own initiative and not organically connected with our Board, though Dr. Chambers and others supported by our Board, with the full approval of the Board, gave their strength to this important work. Eventually the Society was turned over to the American Baptist Foreign Mission Society and to the Foreign Mission Board of the Southern Baptist Convention. As the years passed this Society in high degree did for China and for Chinese Baptists what was proclaimed by its name to be its mission. When its service had lasted a decade Dr. Chambers was called "its moving spirit," and so he was to the end. Millions of pages of book and tract and periodical literature were sent forth. Among the papers published are *True Light, Kind Words,* and *True East.* The Society obtained the right to publish the Bible as translated by other denominations, with the understanding that it would use our translation of the words "baptize," "baptism," etc.

About 1914 the Society erected their own building at Tung Shan. At the formal opening of this building, during the China Baptist Conference, the American Consul-General (Canton), Hon. T. D. Cheshire, presided. The picture of the building shows that the verdict that day by visitors as to its "beauty, strength and utility" was correct. Dr. Chambers wrote: "We are glad to report that the records show that the increased facilities afforded by our new building and machin-

ery have materially reduced the cost of producing literature. . . . More than 30 million pages of books, tracts and periodicals were turned out by our presses last year but 300 million pages would not measure up to our opportunities." After about thirty years the seat and plant of the Society was moved from Canton to Shanghai. In December, 1929, "after years of searching and much fruitless negotiating" a valuable lot in the central district of Shanghai was purchased. Here has been erected the "True Light Building" of the China Baptist Publication Society of which R. E. Chambers was now not only secretary but treasurer.

He was born April 24th at Clay, Bedford County, his parents being Robert M. and Lucy Ann Vest, his sisters, Mrs. W. S. Leuthbecker and Mrs. Will Prime, Washington, and Mrs. George Armstrong, Detroit, and his brothers, Harrison and Willie Chambers, Baltimore. His first wife was Miss Mattie Hall, a native of Buckingham County, Virginia; she was converted at the Second Baptist Church, Richmond, under the preaching of Dr. H. M. Wharton, and there baptized February 20, 1889; from her conversion she felt the call to be a foreign missionary. His second wife was Miss Julia Etta Trainham a "daughter" of the Grace St. Baptist Church, Richmond; she went alone as a missionary, having in her church in the homeland been a most active church worker; her brothers, Wm. Robert Trainham and Rev. C. Wirt Trainham, a Virginia Baptist Minister, and her sister, Mrs. A. T. Short; her father was Wm. Henry Trainham, and her mother, Miss Ann Judson Kent, a granddaughter of Elder Robert Lilly. Dr. Chamber's third wife, to whom he was married in Tokio, Japan, was Miss Christine Coffee; she survives him and plans to prepare his "life."

She wrote concerning his death: "His going was very sudden and though he had long been fighting ill health and disease, it was entirely unexpected. He had what seemed to be a light case of pneumonia, was in the hospital, a splendid, well equipped institution, and was receiving every care from doctor and nurses. He had entered the hospital on Monday evening. Tuesday they assured me he was better. Again on Wednesday he was still improving. On Thursday I was disturbed that he slept so much but they reassured me that it

was the disease passing, that he was perhaps sleeping it off. The special nurse called the doctor and me about four a. m., Friday and by five his heart was still."

On his furloughs in this country he was unceasing in his visitation to churches and associations pleading the cause of his adopted land and was always a most acceptable speaker at the Southern Baptist Convention. On his last visit to Virginia he was elected at the University of Richmond, his *alma mater,* a member of Phi Beta Kappa.

Dr. Chambers' children were: Robert E. Chambers, Jr., now married and living in Washington, D. C.; Dr. William W. Chambers, who is married and is now an interne at St. Luke's Hospital, New York City; Muriel Chambers, a trained nurse living in Baltimore City; and H. Morrison Chambers, who is married and is in business in Baltimore City. There are also three children by his third wife, Mrs. Christine Chambers, who are, with their mother in Shanghai, China, namely: Christine, Harris and Lois.

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## GEORGE FREDERICK COOK
### 1868–1932

Some years ago the editor of the *Herald* asked this question: "Does anyone know of a converted person who generously remembered the minister who led him to Christ?" The answer came promptly: "Five years ago when I preached my last sermon at Buchanan, Virginia, four young ladies made a profession of faith in Christ and were received for baptism. I baptized them the next day at ten a. m. in the beautiful James, leaving at one p. m. the same day for my new charge. Two of the young ladies were sisters. They were at the station when I left and very generously remembered me in the gift of a purse of gold, saying, 'This is given as a partial expression of our appreciation of your worth and for what you have done for us in leading us to the Saviour'." This minister was Mr. Cook.

Upon his death Rev. Dr. Aubrey Williams said of him: "He was a very popular preacher. . . . He was fearless, never afraid to speak the truth as he understood it, but along

with that there was a winsomeness about him that drew people to him so that while they honored and respected him, they also loved him." When he left Luray to become pastor at Onancock, Virginia, the pastor of the Methodist church in Luray in a letter to the *Herald* said: "I wish to congratulate the good people of Onancock who compose the Baptist church and Christians of all denominations on securing the services of Rev. George F. Cook. . . . A more high-toned gentleman I have never known. Our congregations are naturally rival congregations and this would naturally excite in the pastors something of the same spirit. But if Brother Cook has any jealousy or envy of another's success I have never detected it. . . . He is a man without guile; he is a brother whom you can trust with no fear that he will abuse your confidence. . . . His noble, cultured, refined Christian wife and splendid daughters and sons will be valuable acquisitions to any community." All the gracious qualities thus named were reflected in his noble face, handsome figure and commanding presence. He was a vigorous and popular preacher, successfully leading his churches to larger service for God, directing their energy now to building or enlarging their houses of worship or parsonages, and now to increased benevolence for the world's evangelization. In the forty years of his ministry he labored with these churches: Bybee's Road, Essex County, Gordonsville, Chestnut Grove, Dundee, Rapidan, Liberty, Buchanan, Mill Creek, Luray, Harrisonburg, Onancock, Washington, Rice and Cumberland.

He was born October 15th at Chatham (his parents being Wm. F. and Sarah Abbott), and was baptized there in 1879 by Rev. H. Petty. He was a student at Richmond College and ordained at Gordonsville in 1892. He was married at "Oak Hill" near Charlottesville, to Miss Susie Catlett Howard (daughter of George Morris Howard and Caroline Harris) in 1895, his brother, Rev. J. B. Cook, and Rev. J. M. Farrar officiating. His wife and these children survived him: Mrs. Percy Trear and Mrs. Drewry Gates, of Rice, Virginia; Mrs. James E. Wilson, Russellville, Alabama; Geo. F. Cook, Jr., Fredericksburg; Ashby M. Cook, Wilson, North Carolina. He died in Cumberland County, September 27th. The funeral was conducted by Dr. Sidney T. Mathews and Dr.

Fitzgerald, and the burial was in the cemetery at Rice under the shadow of the meeting-house built during his ministry. Besides his preacher-brother, J. B. Cook, his other brothers were Robt. E. Cook and J. W. Cook of Danville who survive him.

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## GUSTAVIUS W. BLICK
### 1854–1932

His public school days were followed by attendance at McCabe's famous academy in Petersburg. The earlier part of his active life was given to mercantile business in Newport News. Not until he was about forty-eight years old did he become a Baptist. "After having carefully studied our doctrines he finallv came to us and was received upon confession of faith and was baptized into our fellowship." Soon after this, upon the recommendation of the First Baptist Church, Newport News, to which he belonged, he was ordained at the Phoebus Baptist Church, pastors of the Peninsula Association forming the presbytery. He was for some three years pastor of the Phoebus Church. The rest of his life, until disease prevented active service, was given to evangelistic work for which work he was peculiarly fitted. When he could no longer preach, his home being in Phoebus until his death, he continued a faithful member of this church and the teacher of its Friendship Men's Bible Class. Dr. C. C. Cox said of him: "His knowledge of the Word of God and his ability to quote the Scriptures felicitously is very remarkable." His picture suggests to those who never saw him a man of handsome and attractive face, a carefully groomed person.

He was born March 25th in Dinwiddie County, his parents being John S. and Adelina T. Blick and his brothers and sisters, John J., E. A., Adella, Mollie, and Bettie H. On April 26, 1892, he was married to Miss Lula M. Burch, daughter of Chas. Lluellyn and Mary Burch, her brothers and sisters (who survived her) being: Mrs. E. C. Bracey, Mrs. C. L. Burch, Raymond Burch, Washington, D. C.; Mrs. J. Bundrick, Denver, Colorado; Miss Emma Burch, Phoebus; and E. G. Burch, Veterans Administration Home.

Mr. Blick died October 25th, and the funeral was conducted by Rev. Chas. E. Anderson, assisted by Rev. J. B. Ruff, pastor of the Presbyterian, and Rev. J. T. Rowlenson, pastor of the Methodist churches. His wife died October 31, 1933. The surviving children were: Mrs. Charles Postle, Mrs. William Kyle, James M. Blick, Miss Bettie Blick, C. R. Blick, Mrs. Hazel Flynn, Gustavius W. Blick, Jr.

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## AUSTIN JACKSON ARTHUR
### 1879–1932

"He is a man with most pleasing personality, a man on whose countenance God has painted a perpetual smile; a rapid and blunt speaker and one who has a great message and knows how to deliver it. He was of medium height and weighed about 155 pounds. He was of fair complexion and had blue eyes."

He was brought up in the Presbyterian church and did not become a Baptist until he was about twenty-three years old when he was baptized into the fellowship of the Hampden Baptist Church, Baltimore, by Rev. H. C. Risner. For some years he was deacon and clerk of this church and it was not until May 14, 1914, that he was ordained. Leaving Baltimore he became pastor at Capital Heights, Maryland, serving at the same time one mission. After two years he moved to Falmouth, Virginia, his field being first Falmouth, Bethel and Hall's Memorial Church and later Ramoth and Mountain View (King George County) were added to his pastorate. After three years he accepted a call to the Upper King and Queen and Mt. Zion (Essex County) churches, where he remained for seven years. In his first three years here 275 were added to these churches. While here he felt that his great problem was "how to keep the boys and girls down on the farm and away from the overcrowded cities."

In April, 1927, he moved to what was his last charge, Mathews and Westville (Mathews County) churches. Before becoming pastor here he had preached in a protracted meeting at the Mathews Church when at every service the auditorium was "packed to its capacity with an audience that listened with rapt attention." On a visit to his son in Balti-

more he became suddenly ill and after less than a month, on September 8th, died at the University of Maryland Hospital. His body was laid to rest in Druid Ridge Cemetery, Baltimore, beside the graves of his parents who were William H. Arthur and Sarah Jackson.

He was married on August 15, 1901, to Miss Rosa Lee Snellings of Baltimore. She with one son, Elmer L. Arthur, of Baltimore, survive him.

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## ROBERT ANDREW FOLKES
### 1845–1932

This life, long, useful, dramatic, varied, might well demand a volume. Its beginning gave little prophecy that this babe would be an octogenarian, active to the very end. His mother never saw him for she gave her life for him; he never saw her and wrapped in a blanket was carried, his first day, the seventh of December, nine miles to his uncle's home where there was no child. Here his boyhood was spent. Here presently he went to school, walking day by day six miles. He made good use of his slender privileges, for his future service in school and pulpit needed solid foundation. His was a vigorous mind that dwelt in a vigorous body. When sixteen years of age he was off to the war and from 1862 to 1865 was in Company F, Virginia Cavalry, being wounded once.

He began his career as an educator by tutoring two boys in Richmond and later taught school at West Point and Centerville, in King and Queen County. While thus engaged, in 1880, he was ordained to the ministry becoming the pastor of the Porporone Church, his first sermon being on the text: "By faith Abel offered unto God a more excellent sacrifice than Cain through which he had witness borne to him that he was righteous God-fearing witness in respect of his gifts; and through it he being dead yet speaketh." Fifty years later in this same place he preached again from this text and the people did honor to the one whose ministry had lasted half a century. His educational work also went on for five decades; he was superintendent of Public Instruction of Gloucester County and then superintendent of Public Schools for the

same county, holding this last position for fifteen years. This work went on, and up to within ten days of his death he was conducting his class in the Bible at the Botetourt High School.

He had in all eleven churches, being at the end pastor of Beulah and Petsworth. In his long ministry he married more than 1,000 couples and conducted more than 1,200 funerals; the last of these funerals was that of an ex-Confederate, ninety years of age. He was interested in public affairs in his county, was at one time county surveyor and at the time of the World War was a member of the local Draft Board. In denominational work he helped to organize the Peninsula Association and was for seven years its clerk, the first session being held with the Liberty Church (New Kent) of which he was pastor. In 1930 every member of his Beulah Church contributed to the Cooperative Programme. "He had an analytical and logical mind and an unusually fine memory. He was a preacher of rare ability and loved to preach the Word."

His parents were Joseph and Hannah Erby Folkes, and his birthplace New Kent County. He was married twice; his first wife was Miss Elizabeth Crump of New Kent; she died in 1895 leaving eight children. In 1901 he married Miss Edna Montague who died in 1920 leaving three children. The children who survived him were, Mrs. E. H. Rowe, Dr. L. S. Folkes, and W. W. Folkes, all of Richmond; Mrs. H. A. Wolfe and Mrs. C. G. Jones, of Gloucester Court House; Mrs. R. S. Rowe, Mintree Folkes and Marvin Folkes, of Norfolk; and John and Joe Folkes of Washington.

His funeral was conducted by his former pastor, Rev. H. L. Carr at Newington Church and so great was the gathering of those who came to honor the memory of one they loved that the building would not hold one-fourth of the crowd. The Masons had part in the funeral obsequies.

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## RANDOLPH PICTON RIXEY
### 1868–1932

Not until he was forty-three years of age did he enter the ministry and this step was taken at a personal financial sacrifice. He was employed for several years by the Second

National Bank of Culpeper. He then formed a partnership with Captain Thomas B. Harris for fire and life insurance and about the time of Captain Harris' death purchased his interest and continued the business for a number of years. He sold this enterprise to Mr. Fred Hudgins and on July 26, 1911, was ordained to the ministry at the Oakland Baptist Church, Richardsville, Culpeper County. At the time of his ordination it was said: "Brother Rixey is a splendid addition to the ministry. Having been an active layman and practical business man full of consecrated ambition he now gives his entire time to the work of the gospel." Certainly his beautiful penmanship was a business asset and valuable likewise in his preacher service.

More than one pleasing and interesting event arranged or carried out by him, marked the course of his ministry. One Sunday at the close of an able sermon by Dr. I. B. Lake, whose ministry ran for a half-century, Pastor Rixey presented him with a purse of $100 in gold as an expression of the love of the congregation. At another time, after a historical sermon by Rev. Dr. Powhatan W. James, a memorial endowment fund of $100 for Richmond College was announced by Pastor Rixey; both of these incidents took place at the historic Ketoctin Church. He organized the Purcellville Church, concerning which forward move he wrote: "There was organized on my field on December 21st a new Baptist Church at Purcellville, Virginia, with thirty members. Five were from Round Hill, ten from Ketoctin, eight from Hamilton, three from Little River and two from Mt. Hope. This (church) has been long needed and desired in this section. This is a growing town, soon to become a city. It is hoped that the best building lot in the town will be secured. In the meantime, services will be held once a month in the town hall."

He was born January the 22nd at "Hill Farm," three miles from Culpeper, Virginia, the son of Samuel Rixey, Jr., and Mary Frances Wise, of Warm Springs, Virginia, his brother and sisters being: Samuel F. Rixey, A. Loula Rixey (married C. H. Keyser), Loeta E. Rixey and Jeanie H. Rixey. He was baptized by Cornelius Tyree, March 23rd, at the Salem (Roanoke County) Baptist Church. He studied

at the Culpeper public school, Roanoke College (1883-85), and Richmond College (1885-88). Later he was for a season at the Southern Baptist Theological Seminary, Louisville, Kentucky. He was married April 16, 1890, at the Methodist Church, Brandy, Virginia, to Miss Anna Laura Wine, daughter of Daniel and Malinda Wine, of Augusta County, Rev. James F. Bramin, performing the ceremony. After several years of failing health he died suddenly while on a visit in the home of his daughter and son-in-law, Rev. O. L. Gilliam, at Clarksville, Virginia, February 4th. He was survived by his wife and these other children: Joseph W. Rixey, Mrs. Jesse Sheffield and by a brother, Samuel F. Rixey, and these sisters: Mrs. Faber Pilzer and Miss Loeta Rixey.

The following is Brother Rixey's own partial record of his pastorates: Oakland, October 1910 to July 1, 1913; Pleasant Grove, February 1911 to July 1, 1913; Piedmont, November 1911; Novum, February 1912; Belle Haven, January 1, 1915; Woodbine, January 1, 1915; Emery Chapel, January 1, 1915; Pleasant Grove, January 1, 1916. Hamilton, Round Hill, Purcellville, Ketoctin, North Fork, 1920-25; April 1, 1926, accepted these churches: Leetown, Shenandoah Junction, Summit Point.

## ROBERT LEE GAY

### 1859–1932

He was born December 5th, in Albemarle County, the son of Samuel Gay and Nancy Hammer. He attended the public schools of his native county and then was a student at Richmond College. He began his ministry in King William County with these churches: Beulah and Hebron (Dover Association), their membership being respectively 194 and 121; he was here 1891-92. He was pastor next of Bowling Green (1893-96) with 174 members, Goshen Association and Upper Zion with 250 members, Rappahannock Association (1897-98). His next field in the Concord Association was Cut Banks, Central (Dinwiddie), Corinth, Sharon, Smyrna; the aggregate membership of these churches then was 215 and the field was helped by the State Mission Board. He was next in the Portsmouth Association with Capron and Newsoms and Thomas Memorial (organized in 1902) these

bodies having then 106, 178 and 30 members respectively. After this his fields were: Windsor, North Carolina; Aulander, North Carolina; Washington, North Carolina; Bellehaven, North Carolina; Columbia, North Carolina; Smithfield, North Carolina; with a season of eighteen months, between the Washington and Bellehaven pastorates when he was in the Anti-Saloon work in Raleigh, North Carolina. After his labors in Smithfield he retired, buying a farm and building himself a home at Sutherland, Dinwiddie County, where the rest of his life was spent, his membership being with the First Church, Petersburg; here he was most thoughtful towards his young pastor, sympathetic in the new tasks that confronted him, sweet spirited in his relationships, greatly beloved by his brethren, useful in his Master's service. He passed away December 5th, his birthday, and the funeral was conducted by his pastor, Dr. Edward H. Pruden.

The large number of people at his burial gave evidence of the high esteem of the community for him. Dr. Pruden, pastor of the First Church, Petersburg, wrote these words about him: "When I became pastor here and brought my letter, he gave me the right hand of fellowship on behalf of the church and ever afterwards did all he could to hold up my hands and help me. He was fond of people and readily made friends. He had the faculty of making himself interesting to all ages. He was a tireless reader and devoted to his books. He held a number of revivals and was most outspoken in his espousal of Baptist doctrines. In his younger days he hunted deer. His chief comfort in his declining years was his ability to continue his reading, thereby keeping in touch with the affairs of the denomination he loved so well. He was about the average in size, with keen eyes and a most kindly face." He was married to Miss Lelia Clark; he married also her sister, Miss Ida Clark; she and one child, Evelyn, survived him.

## ROBERT EVERETTE WHITE

1863–1932

He was born in Petersburg, Virginia, February 5th, his parents being Robert W. and Sarah F. White. He was converted under the ministry of Rev. J. B. Hutson at Pine

Street Church, Richmond, and baptized by him in 1873. He was one of the boys trained in this church by this great pastor. He was educated in the schools of Richmond City and began his Christian work as assistant secretary of the Richmond Y. M. C. A., November 15, 1884; while in this office he helped to raise the money for the first Y. M. C. A. building in Richmond. He continued in this work for some seven and a half years serving (after Richmond) as general secretary in Chambersburg, Pennsylvania, Danville, Virginia, and Durham, North Carolina. While living in Danville he worshipped at the First Church.

Rev. Dr. T. B. Thames, then pastor of this church, took much interest in him and presently had the church call him as assistant pastor; so his ministry began December 17, 1892. He was ordained May 2, 1893, at Pine Street, Richmond. His first sermon after his ordination was at his mother church (Pine Street), May 3, 1893. While the Moffett Memorial Church was a mission he supplied there, and then upon the death of the pastor, Rev. Jno. R. Moffett, who was assassinated in Danville while the General Association was in session in that city, November, 1892, he was called to this charge. His next field was in the Blue Ridge Association, being: Stuart, Meadows of Dan, and New Hope (1896-98) and then for a season he was pastor at Rocky Mount and Mill Creek in the same association. Then followed his work in Leakesville, Lexington, and Roxboro, all in North Carolina. His last place of residence was Washington City, and it seems that it was at this time that he served the church at Berwyn, Maryland, and certain churches in Virginia. His death (in Washington, D. C.) August 30th, was sudden, apparently a heart attack brought on by the heat. The funeral was in the Metropolitan Baptist Church and the burial in Cedar Hill Cemetery. His wife (to whom he was married June 30, 1894, and who before her marriage was Minnie Louise Duesberry) survived him, also two sons, Robert and Wallace, and these five daughters: Mrs. R. B. Guest, Mrs. R. B. Morgan, Margaret, Constance and Eunice.

## MATTHEW LELAND WOOD
### 1858–1932

Near the beginning of his ministry he was pastor for some seven years at Newport News, the eastern terminus of the C. and O. Railway while his last charge was at Huntington, the western end of the same road. In 1930 he wrote thus concerning the early history of the church at Newport News and his labors there:

"I think it was in '81, the second summer of my college days, that I went down at the suggestion of the State Board to supply the Big Bethel Church; along with the church up near Yorktown. During that summer, I had my first glimpse of Newport News from the land side, having seen it only once from the river, as I went down to Old Point, where I landed to go out into the Bethel neighborhood. They were then building the piers and other construction work was going on, but there was a very small community of people living there. . . . Brother Milburn's first preaching place, was in one of the freight rooms on the water edge, the congregation being seated on kegs and coils of rope and other articles of freight. Later he preached in the dining room of a small hotel of a temporary nature that had been erected on the strip of land that belonged to Mr. Ben West and reached from the water edge back some distance up the hill.

"I do not recall the date of the organization of the church. But it was during Brother Milburn's ministry. The Old Dominion Land Company built a chapel which, as I recall, was on Twenty-eighth Street between West and Washington avenues. The new interest worshipped in this building for some time, as did all other denominations that had any work at Newport News. Later, Mr. Thomas Tabb, of Hampton, who was trustee for the Morrow Estate (a strip of land that cut through the Old Dominion Land Company's holdings about Thirtieth Street) leased to the church a lot at the corner of Thirtieth Street and Washington Avenue, at a nominal rental. On this lot the first building of the Baptist church was erected, a modest, one-room, frame building that cost about $900.00.

"Rev. H. W. Tribble served the church as student pastor. Their pastor before the beginning of my ministry was Rev. A. B. Rudd, who left there to go as missionary to Mexico. Dr. A. E. Dickinson, of the *Religious Herald,* always showed a keen interest in the work at Newport News; and when I took charge of the church at Newport News, Dr. James Taylor Dickinson, his son, was pastor in North Orange, New Jersey. He was then the pastor of Mr. I. E. Gates. Meeting J. T. D. at the Southern Baptist Convention, at the First Church in Richmond, we talked together about the work at Newport News and the need of a permanent location. I mentioned to him that I had been thinking of taking the matter up with Mr. Gates, who represented Mr. Huntington and the Old Dominion Land Company, as well. He said he would talk the matter over with Mr. Gates which he did. I soon received a letter from Mr. Gates asking me to take some of the leading men of the church and select a location that we thought would be desirable for church purposes. We were then to let him know how many lots we thought we needed.

"Colonel Carter M. Braxton, Mr. West, Dr. A. C. Jones, and Mr. George H. Evans were the brethren who consulted together and with me in regard to such location. We decided as first choice, on the northwest corner of Washington Avenue and Twenty-ninth Street and thought we were not excessively modest in suggesting that we needed three lots—two on the avenue and the lot on Twenty-ninth Street back of these two for parsonage purposes, with a modest church on the corner. I was quite thrilled when his reply said that he would undertake to give us five lots on this corner,—four on the avenue and the lot on Twenty-ninth Street, the full length of the four in the back. We had not anticipated an outright gift, but thought that he would make a price to us that we could probably reach. The lots were rated at a considerable amount of money. The only stipulation in the gift was that we should undertake at once to put up a building that would compare favorably with any other religious structure in the town. This was not a very high goal, as all the then existing church properties were very modest.

"With a suitable plan drawn, through a friend of Colonel Braxton, we built the Sunday school unit of the church on the rear of the lot facing Twenty-ninth Street. It was a brick building with two small rear rooms for robing purposes, one of which became my study. The room in front separated by roller partition, was utilized for the younger part of the Sunday school, which was presided over by Mrs. Fannie Ficklin, sister to Colonel Braxton.

"It was a day of great rejoicing when we entered this building. Later, a parsonage was built on the west side of the avenue property, leaving the corner vacant for the *future church.* The rear of the parsonage was very near the entrance to the study in this church. This was our church home through the remainder of my ministry.

"Towards the close of my personal work there, a new land company opened that territory that lay along the road to Hampton, between the town of Newport News and Mr. E. T. Ivy's farm. It was a wide stretch of farm land, without trees for the most part. They erected a shed of ample proportions under which was conducted an auction sale of lots in the new development. Some very temporary seats had been placed under the shed for the convenience of this occasion. Through the interest of Mr. and Mrs. Ivy, and a young Mr. Nelms, who worked on the farm for Mr. Ivy, permission was secured from the company to organize a Sunday school one summer under this shed. The Sunday school developed considerable interest. When the fall came, and it was too cool for services in the shed, the company gave us permission to use a small house, consisting of two rooms and a hallway between, for the Sunday school during the winter. Mr. Nelms and I, largely with our own personal effort, took out the upright board partitions between the rooms and the hall and made one room, in which we put some of the plank seats from the shed, and we used this for Sunday school purposes for a while. This land company gave us the lots on which the first building of the Second Baptist Church of Newport News, now known as Orcutt Avenue, was erected.

"The Sunday school up at Morrison was also a mission of our church during my pastorate there. We met in a school-

house. I preached there on Sunday afternoons, I think, once a month." His other pastorates were: Mt. Pleasant and Manoah (1885); West End, Petersburg (1886-87); Staunton, Virginia (1896-1905). His years at Newport News were 1888-95 and at Huntington, West Virginia, from October, 1905, to the end of his life.

He was born October 23rd in Bedford County, Virginia, his parents being Rev. C. W. and Mary Wood. His brother and sisters were: Mrs. S. C. Reynolds, J. W. Wood, Mrs. Laura E. Fuller, Mrs. J. H. Bailey, Mrs. Alice Edmunds.

He was baptized by Rev. J. L. Johnson, at Liberty Church, Pittsylvania County, in the Gardner's Mill race. At the call of Mt. Tabor at the meeting of the Roanoke Association in August, 1883, he was ordained. He was married December 22, 1886, at Grace Street Baptist Church, Richmond, Virginia, to Miss Bessie Hoge (daughter of W. B. and Sallie Justice Hoge), Rev. W. E. Hatcher performing the ceremony. His second wife was Miss Mary Emma Fitzgerald, of Pittsylvania County, whose parents were J. W. and Martha Gregory Fitzgerald; this marriage took place December 20, 1902.

In 1930, when he had been pastor of the Huntington Church twenty-five years he and his wife received notable attention and numerous congratulations. When he took charge in 1905 the church membership was 588 and the Sunday school had an average attendance of 250. The church's property was then valued at $17,000.00. During this quarter of a century a new and beautiful house of worship has been erected, representing an investment of more than $200,000. The present resident church membership is 1,500. The average Sunday school attendance is approximately 1,000.

His body was laid to rest in Hollywood Cemetery, Richmond, Rev. Solon B. Cousins conducting the service; he was survived by his wife, three sons, John, M. L., Jr., Rowland and a daughter, Mrs. F. M. Derwarter.

## GEORGE WILLIAM HURT

### 1857–1932

"My average salary for forty years has been only $800, yet I have given all my children college advantages and whenever I wanted to smoke a cigar I had the money"; so said this preacher to two Seminary fellow-students, as all three stood in the sunshine of a November day talking about "Louisville" at a meeting of the General Association in Roanoke. He also helped a brother and sister to finance their college courses. Yet all his life he was physically frail, scarcely ever free from pain. For a season at Richmond College he wore a plaster-of-Paris cast. To no small degree he was able "to carry on" in his home life and as pastor because of his noble wife; her courage, fine sense of humor, and strong trust in God ever stood them both in good stead.

He was born December 17th at "Milan," Powhatan County, Virginia, his parents being George Samuel Hurt and Laura Drake, and his brothers and sisters: Samuel B., Walter W., A. J., W. E., Rosa B., Phoebe C., J. J., Hunter H., Walter S. (Four of these sons became Baptist preachers.) While at Richmond College he was called to preach at a little schoolhouse; after several years the Arbor Baptist Church, Amelia County, was organized and built. He graduated in 1886 at "Louisville" and at commencement was one of the five speakers who represented the class; the subject of his address was "Silent Power." The month after his graduation on June 16 he was married to Miss Mary Thomas Hobson of "Vernon," Powhatan County (daughter of W. W. Hobson and Arabella Bolling), the ceremony being performed by Drs. W. E. Hatcher and John R. Bagby. (These preachers and St. George T. Abraham were his presbytery when he was ordained in August, 1884, at Mt. Moriah Church.) She survived him and these children: Dr. George S. Hurt, Roanoke, Virginia; Mrs. Arabella Hurt Nalle, Culpeper, Virginia; Mrs. Laura Hurt Norman, Culpeper, Virginia; Werter W. Hurt, Stevensburg, Virginia; Dr. Wm. Whitsitt Hurt, Bristol, Tennessee. His pastorates were: Portland Avenue, Louisville (1884-86); Elizabethtown and New Salem, Kentucky (1886-92); Guyton, Georgia (1892-

97); Onancock, Virginia (1897-1903), while he was here the first missionary society the church ever had was organized by Mrs. Hurt, it still flourishes; Stevensburg, Lignum, Lael, Brandy, for more than twenty-five years and during this period Mechanicsville for eight years. In 1922 almost his whole library was destroyed by fire, but at the suggestion of Rev. Dr. C. V. Cook, many sent at least one volume to fill again the study shelves. In 1930 he and his were in an automobile accident that brought them bruises and broken bones. After an illness of some months he died February 29th.

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## WILLIAM BOLTON TYLER

### 1852–1933

In 1919 he wrote thus to the *Religious Herald* about his church and a protracted meeting with his charge: "The Pamunkey Indians enjoyed a gracious revival which was begun the third Sunday in August. The pastor was assisted by Rev. J. A. Barker, pastor of the Clopton Street Baptist Church, South Richmond, and William Miles, of New York. Brother Miles is a full-blooded Indian, born on the Pamunkey Indian reservation. These brethren preached timely and practical gospel sermons and were helpful to all who attended the services. Our congregations were large from start to finish. The results were ten by baptism and six by restoration, and the entire church was revived. You can count on us for our apportionment of the Seventy-five Million dollars."

And again to the same paper in 1922, thus: "The revival services on the Pamunkey Indian reservations, which began on the third Sunday in August, and continued for several days and nights, were well attended and great good resulted from the meetings. On the first Sunday in September the pastor baptized twelve young people. Rev. M. J. Hoover assisted the pastor, by preaching gospel sermons, which seemed to appeal to the hearts of those who attended the services."

The son of John Robert and Mary Brummell Tyler, he was born on January 7th, in Richmond, Virginia. He had two brothers, John and Edward, and four sisters, Mrs. C. H.

Langford, Mrs. John Whiteside, Mrs. Walter Blackburn, Mrs. Frank Robertson. None of these are living now, but all lived in Richmond, Virginia. In early childhood he became an active worker in Grace Street Church and Pine Street churches, Richmond, having been baptized by Dr. W. E. Hatcher. Pine Street licensed him to preach.

Early in his twenties he married Miss Julia Mathews from King William County. From this union there were three children. A daughter, Mrs. Peter Harkess, of Richmond, is now living. In 1882 his wife died. On December 27th he was united in marriage to Miss Mary Ella Stone of Dinwiddie County (who survived him), the ceremony being performed by Rev. E. C. Root. Of this union there are three children, two daughters, Mrs. C. J. Alston and Miss Lucille Tyler, and Carroll M. Tyler.

In 1894 while supplying for Antioch Church in Henrico County he was ordained in Leigh Street Baptist Church, Richmond, Virginia, the ordaining presbytery being Rev. W. L. Wright, Rev. Geo. F. Williams, Rev. W. H. Whitsitt. In 1886 he became pastor of Black Creek Church in Henrico County, Hopewell in New Kent County, and New Bethesda in Hanover County, which pastorate he held for six years. Then in 1902 he was appointed by the State Mission Board as missionary to the Pamunkey Indian Church in King William County, serving this church for sixteen years, and in all this time missing only one Sunday service. On account of failing health he resigned this charge and did supply work when able.

On August 5th he died in his eighty-second year at his home, 807 C North Twenty-first Street, Richmond. The funeral took place the next day at the Broadus Memorial Church and the burial was in Oakwood Cemetery.

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## HENRY WASHINGTON BELLAMY
### 1848–1933

Washington and Scott counties, Southwest Virginia and all the region round about will not soon forget him. While gentle in manner, sweet spirited, considerate of others, modest to a degree, not seeking, not desiring high place or

praise, a gentleman by instinct and in bearing, he was an untiring worker, with the initiative of a religious statesman, a builder of churches and church houses. In his ministry of forty-five years he had only one vacation, yet he flourished like the palm tree and almost reached his eighty-fifth birthday. He was forever on the go for the Kingdom of God, a man of culture and scholarly aptitudes. His pen sometimes turned to poetry and once his theme was "music" when one stanza ran thus:

"It reigns in halls of pleasure,
It rules in scenes of mirth,
The promised bliss of heaven,
The ecstasy of earth."

He built six churches: Mendota, Valley View, Hiltons, Damascus, Abingdon and Calvary (Bristol), repairing or improving yet others. More than once the church house was built before the church was organized. With the exception of two years at Marceline, Missouri, all of his pastorates were in the Virginia counties named above, that of the Greenfield Church, the longest, lasting thirty-one years. Besides the churches just named he also served Rich Valley, Middle Fork, South Fork and Mountain View for many years. In the interest of the Abingdon building fund he visited Richmond, Lynchburg, Petersburg and many other places; the lot for this church was given by Mr. Fugate not a Baptist. Over 1,000 were converted under his preaching and a like number added by baptism to his churches.

He was born near what is now Kingsport, Tennessee, but his parents were from Eastern Virginia. They finally located near Sweetwater, Tennessee, where this son grew up and went to school. He was at Hiawassie College where he graduated and then was teacher in Hamilton Institute, Mendota, Virginia, and finally its president. Already a professing Christian he united with the Baptist church in Mendota where later he was ordained to the ministry.

Mendota had still further claim on his affection and gratitude for here began a blessed union that was to last fifty-five years; his bride was Miss Eliza Ellington, daughter of S. N. Ellington. Five children were born to them; one died in infancy; those who survived their father are: Carlton Bell-

amy, Johnson City, Tennessee; Maynard Bellamy, Big Stone Gap, Virginia; Mrs. O. B. Suttle, Abingdon; Mrs. Carlyle Dickerson, Dante. In his closing years, young in spirit, ever anxious to grow, he attended year by year the Intermont Summer Assembly blessing all who were there by his presence and piety. He died at his home in Abingdon, November 17th, having had a stroke of paralysis a few days before. The funeral Sunday, November 19th, at the Abingdon Baptist Church was conducted by Rev. David E. Bobbitt, Rev. J. B. Thomas, and the pastor of the Abingdon Presbyterian Church, Rev. J. G. Patton, Jr.

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## JOHN WESLEY CRAIG
### 1865–1933

In 1930 a visitor in Keysville, Virginia, that had 500 people, found 224 present one Sunday at the Ash Camp Baptist Church Sunday School notwithstanding the fact that there were two other Sunday schools in the town. The pastor at this time, and for four years in all was Mr. Craig, and the Sunday school ran a bus. Upon his sudden death, March 27th, certain of his church said of him: "His ministry has been a benediction to his flock and in his passing we have sustained the loss of a mighty man of God. His deep consecration made him an outstanding figure in the Appomattox Association and in the community at large. . . . He embodied in his ministry the fine blending of human sympathy with an unmistakable amount of divine power. The church has gone steadily forward under his leadership and there has been a substantial enrollment of new members each year." His wife also had a splendid spirit of leadership and was a godly Sunday school teacher. This was his only pastorate in the South; his other churches were: Urbana, New York; Colon, Michigan; Central, Chicago; Paris, Indiana; Price Hill, Cincinnati; Madisonville, and Mt. Gilead, Ohio; Hoover Street and Highland Park, Los Angeles, California.

He was born April 1st in Schuyler County, New York, his parents being Hiram Craig and Sarah Melissa Lane, and his brothers and sister: Charles, Martha Craig Rowles, George K., and Floyd B. He was baptized about 1893 by Rev. W. A.

Grover at Bradford, New York. Having studied at the Moody Bible Institute, Chicago, and the Southern Baptist Theological Seminary, he was ordained in Chicago by the Chicago Council of Baptist Ministers. He was married in 1886 to Della La Costa Yawger (her mother's maiden name being Amanda L.) at Bradford, New York; she died in 1894. He was married in 1901 to Miss Hattie Victoria Harris, Chicago. She survived him and one son (of his first wife), Rev. Scott Yawger Craig, Fairfax, Virginia. He died of angina pectoris and his body was laid to rest in Chicago.

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## GEORGE CRUDUP DUNCAN

### 1871–1933

"Perhaps his most outstanding qualities were an attractive personality, a persistent industry and the evangelistic spirit. He made friends easily and kept them constantly; he never spared himself, though he never mentioned sacrifice—he just made it." When he moved from Halifax to Draper, North Carolina, his last field, a town of 3,000 people, not only his own flock but friends in the Presbyterian, Methodist, Episcopal, Christian and Negro churches expressed their regret at his departure. He was born near Oxford, North Carolina, October 10th, and in that state he died (at Draper), September 11th. Almost all his ministry was in Virginia, and under its sod he sleeps his last sleep. His parents were George Woodson Duncan and Margaret Meadows. They were both fine Christian characters and members of Tally Ho Baptist Church—this father "was a most useful layman and was often called upon to conduct services in the absence of the pastor or to visit the sick and distressed. . . . He was also a strong believer in Prohibition." These two worthy people had a large family of children, George Crudup being the youngest.

His Virginia fields were in Pittsylvania, Albemarle (Moorehead, Hardware, Alberene), Halifax counties (Millstone, Republican Grove, Catawba, Halifax) and at Lee Street, Danville. While he was in Halifax a parsonage was built, near Millstone and in Albemarle his home was at Red

House, in the apple section of that county, nor did his people send him apples by bushels, but barrels, barrels at a time. His death was sudden, yet in the very midst of his quest for souls. "He was making his pastoral rounds. He had reached the mill, when he was seized by an attack which ended in his death in about half an hour. It is a pleasant memory that in his last walk he spoke to several people about surrendering to Jesus Christ." His death was on August 11th. The funeral, at the Draper Baptist Church, was conducted by Dr. Wm. Hedley, pastor of the Ginter Park Baptist Church, Richmond; the burial was at "Meadorwood," Chalk Level, Virginia. His wife, to whom he was married March 12, 1901, was, before her marriage, Miss Rosa Wooding, of Woodmont, Virginia. She and these children survived him: Margaret, Mary, Sidney, William and George Truett.

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## THOMAS HENRY ATHEY

### 1870–1933

He was the son of Rev. S. M. Athey, whose ministry lasted fifty-seven years. This oldest son in the length of life and of ministry and in physical appearance offers sharp contrast to his father; "his days did not attain unto the days of the years of the life of his father." The father's family had nine children and the son's three. The elder Athey spent all his life in Virginia and in the country; the younger Athey had all of his pastorates save one in towns and cities and served not alone in Virginia but also in New Jersey, Kentucky, Tennessee and West Virginia. Here is the list of his fields of labor: Denbeigh (Peninsula Association); Sewell, New Jersey; Hammonton, New Jersey; College Hill, Lynchburg; Columbia, Tennessee; Shelbyville, Kentucky; Harrodsburg, Kentucky; Williamson, West Virginia; Highlawn, Huntington, West Virginia.

He was baptized when fourteen years old by Aldridge Grimsley and studied at Midland Academy, Richmond College and Crozer Theological Seminary. He was ordained at Carter's Run Church (Potomac Association), September 22, 1895. He was married June 22, 1898, in Richmond, Virginia,

by J. B. Hutson to Miss M. Alberta White, daughter of Robert and Sarah F. White. His wife, two sons, Maurice Penfield and Horace, and a daughter, Louise, survived him. He went to Lynchburg on a salary of $1,200 and while there a parsonage costing $3,500 was built. Shelbyville, not many miles from Louisville, is a town of culture and wealth. At Harrodsburg, during his pastorate a parsonage was built and 220 added to the membership of the church. Williamson, among the mountains and the mines, in a religious census, was proved to have more Baptists than all the other denominations together. While here, in one series of revival services, he doing the preaching, and Mr. Frank E. McCrary, Laurens, South Carolina, conducting the singing, there were eighty-three additions to the church. This was a town greatly "affected by the terrible strikes of the miners. In all the wild excitement Athey kept his head." In Huntington came his final illness reaching from October 8th, his last Sunday with his church, through a season at the hospital, to his death December the 4th. His funeral was conducted by Norman W. Cox and other ministers.

Besides his ministry with his churches and people there was the service he rendered the denomination and the public as trustee of Richmond College, the Virginia Baptist Orphanage, the Kentucky Baptist Children's Home, Russell Creek Academy.

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## JACOB DAVID HARTE

### 1870–1933

"For nearly five years we lived in his home while he was pastor of the First Baptist Church, in Oxford, North Carolina, and the home life of Mr. and Mrs. Harte and Nelson was on a little higher daily plane than we have found it lived out in any other home that we have ever lived in. They remembered the little things, which may be life's biggest things, that most of us are so prone to forget or to neglect. The birthday for any member of the family was always a special day in the home and special plans were made for it.

Then the wedding anniversary was never forgotten and always beautifully observed. And Thanksgiving Day and Christmas Day were always sacredly celebrated. There was an atmosphere of high living, pure thinking and unselfish serving that those of us who knew the inner life of the family best, appreciated most." The home to which this tribute is paid, was set up when, at Franklin, Virginia, on October 20, 1898, Miss Gertrude Norfleet (daughter of Alexander W. Norfleet and Indiana Virginia Edwards) became his bride; J. L. McCutcheon and J. P. Essex performing the ceremony. The parents of the groom were William Anderson Harte and Olivia Tennessee Nelson; his brothers and sisters, Samuel Harte, James M. Harte, Mrs. Charles Price, Mrs. James Foster, Arthur, Thomas, Stella and Lottie Harte; his birthplace, Ebenezer, Knox County, Tennessee. Not long after his conversion and baptism (Mt. Bethel Church, Rome County, Tennessee), he was in demand, though only a youth, for revival work and after a session at Mossy Creek College he labored for two years as city missionary engaged by Rev. R. D. Haymore of the First Church, Bristol.

While at Richmond College he began two missions that finally became churches, namely the Reservoir Mission (under the direction of Dr. W. E. Hatcher) which grew into the Tabernacle Church, and the Randolph Street Mission (of the Pine Street Church) which developed into the Park View Church. While still at the college he began his work at the Beaver Dam Church where, after a year at the Southern Baptist Theological Seminary, he was ordained October 14, 1884. His other Virginia fields and churches were: Second Church, Petersburg; Parksley and Zion, Accomac Association; Farmville. Then for a quarter of a century he served in North Carolina these churches: Hickory, First Oxford, and First Monroe. When his health began to decline he and his wife came to Martinsville, Virginia, where, in the home of Nelson, their only son, they lived until this preacher, after a ministry of over thirty-eight years, passed to his heavenly reward October 30th. The funeral and burial took place at Franklin, Virginia.

## WILLIAM HEDLEY

### 1870–1933

The town of Middlesborough in the North Riding of Yorkshire, England, lies on the south bank of the Tees, five miles from its mouth in the North Sea. Here William Hedley was born on May 27th, his parents being James and Dorothy Baxter Hedley. He loved his native land and in his sermons of later years he frequently spoke of his early experiences in England, his walks on the moors and on the banks of the North Sea and visits to the homes of great Englishmen. As a youth he attended a private school in Middlesborough and became an omniverous reader; later he took a course of study by correspondence from Cambridge University. For several years he was apprentice to an architect and applied himself assiduously to learning a profession which he expected to make his life work. Although his parents were not members of any church, he was brought up in the atmosphere of the Church of England. From careful study of the Bible and through the influence of Dr. J. Fleming Shearer, William Hedley became a Baptist from conviction and was baptized at the age of eighteen. Sometime later he felt called to preach the Gospel and sent his application to Spurgeon's Pastor's College where it was placed on a long waiting list. A friend whose name had been accepted at the Southern Baptist Theological Seminary in Louisville offered to let Mr. Hedley take his place. He came to America in 1892 and spent three years taking the full course at the Seminary. After his graduation he returned to England for a special purpose, and rejoiced in the privilege of leading his father and mother to a confession of the Baptist faith.

On October 6, 1895, he was ordained in the First Baptist Church of Danville, Virginia. He took as his first pastorate a field in Pittsylvania County which he served for six years. It was in one of these churches (Laurel Grove) that he was married to Miss Maggie Chaney, daughter of Mr. John Robert Chaney of Pittsylvania County and a graduate of Roanoke College. Her tact and grace made her a genuine helpmeet to her husband, and a rare "pastor's wife." In 1901 Mr. Hedley was called to Lee Street Church in Danville

where he became the first pastor to that newly organized body. After six years he accepted a call to the church in Reidsville, North Carolina. Here, as in Danville, his work was of high order and he endeared himself to the members of his congregation by his sympathy and friendliness and yet more by his spiritual leadership. From Reidsville he returned to Virginia and became the pastor of Ashland Baptist Church, Hanover County, and the six years spent there were rich in the spiritual and numerical growth of the church. When in 1922 the Degree of Doctor of Divinity was conferred upon him by Randolph-Macon College, the honor was given to him in appreciation of the fine services he rendered to the college students while in Ashland.

In 1916 Ginter Park Baptist Church was organized in the suburb lying north of Richmond known as Ginter Park, and Mr. Hedley was called to become its first pastor. The congregation first held their meetings in the auditorium of the Lewis Ginter Community House, and it was there that he was installed as pastor on December 2, 1917, Rev. W. C. James making the address of the occasion. The Great War was in progress when Mr. Hedley came to Richmond, and the winter of 1918 was the worst for many years, and the terrible influenza epidemic affected the entire city. Mr. Hedley was untiring in his activities and gave himself unstintingly wherever he was needed. The sixteen years during which he was pastor of the Ginter Park Church were perhaps the busiest of his life for it was here that his greatest work was done. His patient, devoted and effective labors established the church on a firm foundation. He took a deep interest in the handsome church building, which was erected four years after he became pastor, and gave his personal supervision to the enterprise. The membership of the church grew during his leadership from 79 to 476 members. He was an able and gifted preacher, always thorough in the preparation of his sermons. His understanding and knowledge of the Bible was exceptional and his sermons were enriched from the abundant store of illustrations drawn from an intimate acquaintance with the best of history and literature. He was public spirited and interested in all the affairs of the community. For five years he was the efficient secretary of the

Richmond Ministerial Union, composed of ministers of all denominations, and was the only man who ever served twice as president of this Union. For many years he was trustee of Virginia Union University. The esteem in which he was held in the community in which he spent the most fruitful years of his life attests the nobility of his character and his consistent life, devoted to his Lord whom he loved and served.

On November 30th, after a brief illness in his home, Dr. Hedley fell asleep, and was buried in Danville beside an infant daughter who died when he was pastor there. His funeral service, was conducted by Rev. Solon B. Cousins.

Jane Taylor Duke

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## GILBERT CHRISTON SMITH
### 1871–1933

His life was a happy blending of those intellectual aptitudes, social virtues and Christian graces, which, when matured give us the ideal man, and which qualify one for the noblest services in which human energy can be employed.

His life was the gospel of his Savior in action, and his preaching that gospel translated to other hearts through his own personal experience. He was converted and baptized at the tender age of nine years. . . . His preaching was easy, graceful, persuasive, appealing and infused with a passion to bring his hearers to a personal knowledge of the Savior. He preferred to talk in the terms of the people and at all times kept himself on the level of his congregation. . . . Absolutely fearless and always faithful to his sense of duty as a minister, he was ready on every proper occasion to smite the moral and social evils of his age. . . .

The dominant passion of his preaching was to lead sinners to the Savior. He was a recognized evangelist. He was often called by other pastors to preach in their revivals. He gave three years to evangelistic work, with a group of other ministers, appointed by our Home Mission Board. Yet he was a wonderful pastor, not only for his church but also for the entire community in which he lived. He seemed to know

everybody and no one could pass him on the street without friendly recognition. After having resigned in Martinsburg he was later invited to return and assist the pastor in a revival meeting. One morning at the breakfast table he said, "I wish to make a call before I go to my room for my morning studies." He went out indicating that he would return in a short time. Mid-day arrived, the noon meal was waiting; at last he came in with a gracious apology for being late. Instead of making one call he had made seventeen and all of them on one street. He was among his friends and was inviting them to the meetings. And they came.

He was born in Gates County, North Carolina, December 6th, and died at Petersburg, Virginia, October 20th. His parents were William P. Smith and Mary Elizabeth Fanny Smith. He was converted at Reynoldson, North Carolina, and baptized by Rev. W. B. Raff. He was educated in the public schools, the Reynoldson Academy, Richmond College and the Southern Baptist Theological Seminary. On November 14, 1889, he was married to Miss Macie L. Hazlegrove, daughter of Simeon A. Hazlegrove and Olivia Hazlegrove. He is survived by his wife and two daughters, Mrs. Floyd R. Parish and Miss Mary Olivia Smith.

His first pastorates were in what is now the Blackwater Association and his fields included the following churches: Newville, Blackcreek, Milfield, Ivor and Central Hill. From these fields he was called to the Moffett Memorial Church of Danville. From there he went to Martinsburg, West Virginia, then to Salem, Virginia. He resigned at Salem to enter evangelistic work and was called from that work to the pastorate of the West End Church, Petersburg. This record shows how he passed, at each resignation, to larger responsibilities and to more serious work. He never sought a call. The churches sought him. He was not ambitious for promotions and yet promotions came. He was not ambitious for distinction and yet his inherent worth broke the barriers of obscurity and placed him in the front rank of our most efficient pastors. He left each of his churches more highly developed, with larger church rolls and with larger giving power than when he took charge of its work. If we may measure his ministry by tangible results his crowning work

was his last. He was pastor of the West End for eleven years. From the beginning to the end congregations grew, baptisms were continuous, the spirit of beneficence was developed and contributions increased. The membership of the church and also the Sunday school came to be the largest in Petersburg. During this time he led his church in building a Sunday school annex, costing fifty thousand dollars and a nine-room parsonage at a cost of four thousand dollars, and at the same time the church never failed in its other financial obligations. During these strenuous activities there was a continual growth in the spiritual life of the church. . . . His last illness was brief. . . .

The funeral services were held at the West End Church, October 22, 1933. Many came from his former churches. The large auditorium was thronged and hundreds could not be admitted. His body rests in the Forest Lawn Cemetery at Richmond.

(This sketch, abridged, by W. C. Taylor.)

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## JOSEPH RICHARD TAYLOR
### 1876–1933

He was born August 28th in Chowan County, North Carolina, his parents being J. N. Taylor and Mary A. Hobbs; his brother and sisters were: W. D. Taylor, Mrs. J. Lane, Mrs. G. Choppel, Mrs. A. H. Copeland. He was baptized by Rev. Josiah Elliott, at Belvidere, North Carolina, in September, 1894. He studied at the Belvidere High School and at Wake Forest College. He was ordained at Perry's Chapel, Wake County, North Carolina, March 3, 1901. He was married to Miss Bertha R. Muse, November 5, 1902, Rev. H. C. Moore performing the ceremony.

His churches and fields were as follows: Bayboro, Atlantic Association, North Carolina, 1901-03; Jackson, West Chowan Association, North Carolina, 1904-07; Red Bank, Accomac Association, Virginia, 1908-12; Cartersville, James River Association, Virginia, 1911-22; Ballard's Bridge, Chowan Association, North Carolina, 1922-27; Great Ford, Blackwater Association, Virginia, 1927-33.

In the *Herald* in an article by Rev. H. J. Goodwin, written September 11, 1933, are the following paragraphs:

"Another severe blow to the Baptists of the Blackwater Association and the State and the splendid field which he served, came, when, on the morning of July 22nd, one of our most faithful and best beloved pastors, Rev. Joseph R. Taylor, passed to his eternal reward. He had apparently been in robust health and had been pursuing his ministerial duties with his usual vigor. When he was about to retire he suffered a sudden apoplectic stroke, soon lapsed into a coma and died early the next morning. . . .

"Surviving Brother Taylor are his widow, Mrs. Bertha Taylor, of Whaleyville; two daughters, Mrs. T. S. McMullen, Jr., of Elizabeth City, North Carolina, and Miss Louise Taylor of Whaleyville; two sons, J. R. Taylor, Jr., and James U. Taylor, both of Whaleyville; one granddaughter, Barbara McMullen, of Elizabeth City; three sisters, Mrs. Joshua Lane, of Windfall, North Carolina; Mrs. Godfrey Chappell, of Glyden, North Carolina; and Mrs. Alonza Copeland, of Ryland, North Carolina; one brother, W. D. Taylor, of Hickory, North Carolina."

He was buried at Cartersville, Virginia.

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## WESTWOOD HUTCHISON
### 1846–1933

This life was unusually long. He was one of ten children and the father of fourteen sons and daughters, all having one mother. He was ordained to preach when he was seventy years old, and this, seemingly to human eyes, a mistake, was not, for his useful ministry lasted seventeen years. All the sorrow and joy in this long life cannot be set down here. There was the ordination service; 500 people present; Dr. I. B. Lake, the preacher, with his text: "I will make an everlasting covenant with thee"; dinner on the grounds, "Everyone was bountifully cared for." Another scene: Rock Hill Church, a protracted meeting in progress; the pastor, Rev. Westwood Hutchinson is being helped by his son Rev. Othniel Grey Hutchison of Dover, Delaware; and a week later, father and son, in an all-day preaching Sunday service at Mt. Carmel with a great gathering of people. Then a sad-

dened circle about a year later when the news came to the old preacher that the young preacher, his son, was dead. If we turn back many years one sentence about the early days of this long life suggests a succession of interesting pictures: "He served as page for General R. E. Lee in the Confederate Army," a lad of fifteen years.

By far the longer part of this life was given to business affairs. He was the organizer of the First National Bank of Manassas, Virginia, its first cashier and after twenty years in this office, its vice-president and one of the directors. For a score of years he was deputy-treasurer and treasurer of Prince William County. During the Great War he was chairman of various local committees for victory loans and Armenian relief and in 1917 received his commission as colonel on General Harrison's staff, who was commander of the U. C. V. These business and public service activities did not prevent his large usefulness in his local church and in the Kingdom of God away from his own town; he was for a number of years moderator of the Potomac Association and (for several sessions) of the General Association. While strong in purpose and thought he was modest, quiet, unassuming in manner and spirit. His churches were Rock Hill, Stafford's Store, Mt. Carmel and Berea; his charges prospered under his leadership. His face showed intelligence, strength, and benevolence. His birthplace was Peach Orchard, Loudoun County (October 7th); his parents were Beverley Hutchison and Mary Purcell Hixson and his brothers and sisters, Oscar, Benjamin N., Elizabeth S., Annie B., John Ludwell, J. A., H. G., and Frederick. He was baptized in 1868 at Middleburg. He was married December 7, 1871, to Miss Susan Ish. She survived him and these children: Robert A., J. Beverly, Francis A., James O., Mrs. W. S. Harrison, Mrs. R. H. Ryland and Miss Isabelle. The funeral was at Manassas and the burial at Prospect Hill.

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## SAMUEL HENRY PERKINS
### 1860–1933

He was the son of Charles Henry and Martha Dunning Perkins, his sisters and brother being Mrs. Nettie L. Jenks, Mrs. Emma Jacobs, Mrs. Clare Fowler, John Perkins. He

was born December 24th at Brunswick, Maine, and in July, 1890, was baptized at Auburn, Maine, by Elder Seavy. He studied at the public schools of Brunswick and at Aurora College. He was for many years a successful business man. He came to live in Lynchburg and taught and built up a men's Bible class in the College Hill Church, which reached an enrollment of 300. He was associate pastor to Dr. A. B. Conrad, 1922-28, and was ordained by this church, September 25, 1925. He was pastor of the Inglewood Baptist Church from 1929 until the time of his death November 21st, the cause of his death being angina pectoris. He often said he would "like to die in harness"; this wish was realized for he was preparing his prayer-meeting talk and his sermon for the next Sunday when his fatal attack came. "Brother Perkins possessed many gifts and qualities that imparted attraction and force to his personality and bound closely to him the multitudes that shared his love, friendship and ministry. He loved and served his Lord, his family and his people with great warmth and zeal," so wrote Rev. W. S. Royall. At the time of his passing though seventy-three he looked more as if he were only sixty-three. He was married to Miss Annie F. Crowell (daughter of Freman P. Crowell and Ann V. Crowell) at Ivanhoe, Kansas, February 22, 1886. He was survived by his wife and these children: Mrs. Ruth A. Patterson and Milton, Samuel and Paul Perkins. He was buried in Spring Hill Cemetery, Lynchburg.

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## BYRON HOOVER DEMENT
### 1863–1933

He had the distinction of having taught in the three theological seminaries established by Southern Baptists; first, as professor of practical theology and Hebrew in the department of Baylor University that afterwards became the Southwestern Seminary; next as professor of Sunday school pedagogy and assistant in Theology and Hebrew at "Louisville" and finally he was the first president of the Baptist Bible Institute in New Orleans. This last position he held for ten years when broken health necessitated his resignation; the closing year of his life he was made professor emeritus.

He was an eminent preacher and many declared his a preeminent teacher, while perhaps his greatest sermon and teaching was his life. A real scholar and student he was meek and lowly in spirit, an Israelite indeed in whom there was no guile. One foreigner knelt by his casket in prayer and as he passed out said to Mrs. DeMent: "I am a Christian because of the beautiful life of Dr. DeMent." People loved him and believed in him. When he closed his work in Louisville the students of the Seminary and of the Woman's Missionary Union Training School presented him a handsome silver cup; he also received handsome silver pieces from his Sunday school classes and from the Seminary faculty.

When he went to New Orleans the largest of the six Baptist churches in that city was "hilariously happy" one Sunday at reaching in the Sunday school an attendance of seventy-eight. He was the helper of all these struggling congregations one day speaking in every one of them. He organized the Bible Institute and secured the property of the Sophie Newcomb College. He said: "The Baptist Bible Institute is preeminently a child of providence and prayer."

His pastorates were in Tennessee, Virginia, Kentucky, Texas, and South Carolina. His charges in Virginia were first, while he was a student at the University of Virginia, the field made up of these churches in Albemarle County: Mt. Ed, Hebron and Mt. Shiloh. In the summer of 1933, just a month or so after his death when Mt. Shiloh was celebrating her centennial, he was tenderly and lovingly remembered; his picture, with those of other pastors, is highly prized, hanging as it does above the pulpit. His other Virginia pastorate was Lexington and Buena Vista. How fitting that this scholarly man should be under-shepherd in this college town! A Virginia Baptist preacher, himself a thinker, after hearing him preach said: "DeMent thinks."

He was born May 17th, at Silver Springs, Tennessee, his parents being John Henry DeMent and Nancy Jane Morrow. After his elementary school life he took his college degree at the University of Nashville (now known as the George Peabody Normal College), winning the scholarship medal. Next he was for two sessions at the University of Virginia where he also won a $50 gold medal for debate. He received

the degree of D. D. from Baylor University and of LL. D. from Union University, Jackson, Tennessee.

After a long illness he died March 17th. The funeral was conducted by these preachers: John A. Huff, W. W. Hamilton, T. D. Brown, and J. W. Dickens. The student body sang "Rock of Ages" and "My Faith Looks Up to Thee"; the burial was in the Hope Mausoleum which is a part of the St. John Cemetery. He is survived by his wife and two sons, Walter Carey, and David Carroll, both in business.

In 1893 he was married to Miss Maggie Ellen Nicholas who was also a graduate of the University of Nashville; she is a daughter of Thos. and Ann Nicholas, of Cardif, Wales.

Dr. J. E. Gwatkin, professor of Biblical Introduction in the Baptist Bible Institute said: "When on March 17, 1933, the spirit of Dr. B. H. DeMent took its flight to be with God, the best man this writer was ever blessed by knowing passed from the earth. This is not the emotional expression of an hour of sorrow but the deliberate verdict of matured conviction which has grown and ripened through an intimate acquaintance of nearly forty-five years. Most striking and commanding in personal appearance he was equally as impressive and captivating in speech. . . .

"Vivid also is the recollection of the first sermon the writer ever heard him deliver. It was a doctrinal sermon at a meeting of the old Albemarle Association which was meeting that year with Adiel Church, Nelson County. It was in a grove of great oaks beside the church building, and was to a congregation of over a thousand people. The text was, "By grace have you been saved through faith; and that not of yourselves, it is the gift of God; not of works, that no man should glory. For we are his workmanship, created in Christ Jesus for good works which God afore prepared that we should walk in them." Not many of the statements in the sermon are remembered but the tremendous impression made on the audience is very well recalled, as also the better conception of this hearer regarding the relation of grace and works. It was a truly great sermon and won for him recognition as one of the very strongest preachers of the day.

"Another impression of this early period was his love for children. On one occasion we left a train at a station, near

one of his churches, where there were a number of school children belonging to his congregation and we have never forgotten the joy of these children on seeing him—how they cried gleefully, 'O there is brother DeMent,' and ran and gathered around him. . . .

"Another early impression was his love for the quiet and serenity of the country and the simplicity of country life. There yet remain recollections of rambles through fields and woods, of strolls along shady lanes, and specially one mountain climb during the student days. He greatly enjoyed the beauties of nature and often spoke of the Maker's hand in the rolling hills, spreading plains or sparkling waters. To him nature was alive with God. To the end of life, as no one else we ever saw, he seemed to enjoy riding through the country or passing through attractive towns or villages. A marked peculiarity was his keen enjoyment of beautiful homes, well kept gardens, or fine farms. He often spoke of the enjoyment he derived from these and seemed to feel some sense of ownership in them. In later life we had many walks in the beautiful residential section of New Orleans simply to see the well-kept homes. Sometimes we would walk blocks out of our way just to pass by some house he admired and often he remarked on the pleasure he got from looking at them and wondered if the owners received any more than he.

"But the most striking and lasting impression of all the years was his deep piety and the fact that here was a man who walked with God. Mystical in his feeling and thinking, he was a great believer in the power of prayer and the reality of communion with God. No man could doubt the reality of his faith and hope. Having been with him in many kinds of experience calculated to test the genuineness of his religious experience, we never saw him fail or falter. In times of bereavement, both personal and of his people, in times of great anxiety about cherished plans, in many months of pain and weakness—in fact in all the varied experiences of life—he never complained.

"In the daily paper of Edinburgh, Scotland, 'The Scotman,' on February 7, appeared a letter written by Mr. R. T. Skinner in which Dr. DeMent is given some consideration. This issue of the Edinburgh paper was sent to us and we are

accordingly duplicating the letter as printed, for the benefit of the many friends of our beloved Dr. DeMent:

Edinburgh, February 6, 1933

"Sir: Staying in the Eastgate Hotel at Oxford a few years ago, I met the President of the Baptist Bible Institute of New Orleans. He (Dr. Byron DeMent) had been calling at the Bodleian to see the MS. of a work which his students were reading but the assistant librarian declined to respond unless a written order was produced; the American would have been content to see the MS., promising not to touch it. . . .

"Hearing about the chapel, the hall, and the gardens of Wadham, the foundation associated with the names of Christopher Wren, Dean Church, and Frederick Harrison, Dr. DeMent asked me to guide him to that famous college facing the gardens of Trinity.

"Whom did we meet on the pavement in front of Wadham? Professor A. H. Sayce! I introduced the American to the senior, the former doffing his hat and exclaiming: 'Am I in the presence of the "great" Professor Sayce?' With characteristic modesty the Assyriologist replied: 'I am Professor Sayce certainly, but I can lay no claim whatever to the adjective "great".'

"Being informed of the Bodleian incident, Dr. Sayce invited the stranger to meet him at Queen's the following morning. There Dr. DeMent spent upwards of an hour inspecting the priceless possessions of the College. Subsequently he proceeded to the Bodleian, where he had the privilege of examining the MS. he wished to examine. He returned to Eastgate full of gratitude. He invited me to write my name in his album after the Professor's. That, I told him, was like passing from the sublime to the ridiculous. I am, &c.

_____ R. T. Skinner."

## PHILIP MARSHALL PETTY
### 1883(?)–1933

Among the churches he served were Liberty, at Diascond Bridge, in New Kent County, Lower King and Queen, Olivet, Union, in Gloucester. At Lower King and Queen Church

when he was pastor six years, the church house having been burned down, he led his people in the erection of a new house of worship.. In October, 1922, he wrote from Achilles, Virginia, and his letter appeared under this heading: "Good Times in Gloucester." In this communication he describes a baptismal service at the close of a protracted meeting (in which Rev. W. T. Hall did the preaching) and then tells of his work among his people as follows: ". . . I am happy in my work though I have many problems, some of which I can not solve in a day or year, but I am just as hopeful as can be, because all of the people, both saint and sinner, are friendly, congenial and responsive. The most are fishermen and oystermen and I spend a third of my time on the York River and Bay with them. I love the job as much as they do, but love their cooking, on the boats, better; some of the best fish and oysters you ever ate. These men are better cooks than their wives, and this is no reflection on their good wives, either. I can visit more people in a day or week on the river than on land and really enjoy it, too."

In another letter to the *Herald* which came out under the heading: "Happy in King and Queen," he told of his work at Lower King and Queen and Olivet churches as follows:

"I came to this part of the kingdom to serve five years ago and have not regretted it for one moment, but thank God every day I live. The work has been pleasant and in many respects easy, because of the love and zeal and loyalty of many of my brethren and sisters.

"The churches know how to treat the pastor, because they know what is due him; as for increasing his salary they keep right on doing that. Lower King and Queen increased thirty-three and a third per cent 1917, and both increased thirty-five per cent for 1918, besides sending him to the Encampment and General Association every time it has been convenient for him to go. The smaller things, but by no means cheap, are too numerous to mention, especially at a time when paper is so scarce. So put both on the Honor Roll, for they have been eligible ever since I have know them. If I could just succeed in getting these churches, as a whole, to take as much interest in every other kingdom enterprise

as they do in the pastor, they could be put on every Honor Roll—they would be A1 in every respect.

"I have only spoken of what the churches are doing. If you want to know what I am doing, I refer you to some of the brethren—better still, come and see for yourself. You will find the latchstring to my dining room on the outside."

He died on Thursday, February 9th, following an operation in a Norfolk hospital. Funeral services were conducted on Friday at 2:30 P. M., with a large delegation from the Chickahominy Lodge, No. 286, A. F. & A. M. (of which he was master), and the Liberty Baptist Church, at Diascond Bridge. Brother Petty was a good preacher, a successful pastor and, as one of his deacons said to this writer, he had religion.

His wife and two daughters, Catherine and Annette, survived him.

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## JAMES WILLIAM WILDMAN
### 1851–1933

When he was 78 years old, his friend of more than half a century, Dr. R. H. Pitt, said in the *Herald*:

"Rev. J. M. Wildman, seventy-eight years old, found it necessary about a year ago to give up the active pastorate. He is now pleasantly located in his home at Burkeville. We have had many excellent men in the Virginia Baptist ministry during our long association with it, but among them all no more faithful, loyal soul than Wildman. He has always been an intelligent, studious, devout preacher and a diligent and prudent pastor. Now in the evening of life he is entitled to wear the white flower of a blameless life.

"During his Richmond College days, came the Semi-centennial session of the General Association, held at the college. Young Wildman was chief usher (the others being Graves, Swann, Newbill, Hobday, Broadus, Smith, Schmelz), and it was a great experience for him to escort Dr. J. L. M. Curry, after his great speech, to his modest student room for rest and refreshment."

Upon his death, Rev. Dr. James H. Franklin in an article in the *Herald* said:

"It has been my privilege to know Christians in many lands and among many races, but for sterling Christian character and genuineness of life I have found few rivals of my stalwart, but modest and self-effacing kinsman, Rev. J. W. Wildman, who on December 31st, entered into the Other Room. . . .

"I was a small lad in Appomattox County, Virginia, about fifty-five years ago, when my cousin came into our quiet little community for a few days, bringing the aroma of his personality into our simple home and preaching in the little village church in the midst of the giant oak trees where John S. Mason and Elisha Roach had often spoken. There was something about the young minister of the Gospel that was winsome even then. About eighteen years later he came back to the little village of Pamplin to join others in ordaining me to the christian ministry. He preached the sermon: 'Be thou faithful unto death and I will give thee the crown of life.' H. H. Harris gave the charge to the candidate, which was his last participation in an ordination service; George Braxton Taylor presented the Bible; John William Harwood and J. H. Couch also took part.

"Then nearly thirty years went by before I found my kinsman and his devoted wife serving several small rural churches. He had filled both prominent and inconspicuous pulpits in several states but he always avoided publicity. He was too great in soul ever to seek the limelight. In the years that had passed it had fallen to me to go up and down the earth on missionary errands and my cousin insisted that I must share my impression with his country churches. And what a hearing they gave me! After that I saw him more frequently for the sake of my own pleasure and profit.

"My cousin lived his life unostentatiously and very simply as most great souls prefer to spend their days; but he kept his mind adjusted to the movements of the modern world. At fourscore years and later his eyes were always toward the east, for he expected more light to break upon the paths of men. He believed that the best is yet to be. . . . At an age when many become pessimistic he was optimistic and he refused to give his sympathy to obstructionists or to pine for the old days or the old ways. . . . He knew that Christ

was fulfilling his promise: 'I have yet many things to say unto you, but ye cannot bear them now; howbeit, when he, the Spirit of Truth, is come, he will guide you into all truth.' He knew nothing about flamboyant oratory. He was not a showy pulpiteer, but he was a good preacher and a great pastor. He fed his flock. And the people of the community in general respected both his intellect and his spirituality. His genuineness made him an epistle read and known by those about him. He was the personification of genuineness and sincerity. No sham was suspected in him. His moral stature was of such heroic proportions that he needed not to be advertised. In truth he was a good minister of Jesus Christ. Men like him are largely responsible for the strength and sturdiness of Virginia Baptists. Men of this sort are indeed the salt of the earth."

Mr. J. R. Wildman wrote of his father: "One of the joys of his life was his experience as pastor of the Baptist church at Chapel Hill, North Carolina, where he served in rotation with the other ministers as University chaplain, conducting each morning a devotional service for the student body, which to him represented the fine young life of the state with all its possibilities. He prepared these exercises with great care and joy. In his church were many of the University students and faculty who were a great joy to him. There he lived next door to Dr. Walter Dallam Toy, professor of German, brother of the noted Baptist of the same name. Across the street lived Dr. Thomas Hume, professor of English and Biblical literature, one of the South's finest scholars.

"From Chapel Hili to Sanford, Florida, was a quite a decided change. While in Sanford, he invented his Wildman Folding Partitions for Sunday school use. The basic idea came to him from his recollection of the old fireplace cranes on which he had seen cooking done in his boyhood.

"His last pleasant family gathering was on my mother's eightieth birthday, November 12, 1933, just seven weeks before the end. The two sons and all the grandchildren were there; Mrs. J. R. Wildman was the moving spirit behind this happy occasion."

The following letter from Dr. Wildman, written at Cluster Springs will keep alive here certain valuable facts about the Temperance movement in Virginia:

"Anent 'Abner Clopton and Ash Camp' in *Herald* of this week. I have made a study of the question and am sure Abner Clopton organized the first society in Virginia, though the beginnings go back of him. The year Virginia went dry I gathered funds in several associations, and put a tablet in Ash Camp to Clopton, which was unveiled the day State Prohibition came in. I made the address giving the historic facts back, as I believe, to the fountainhead in J. B. Jeter and Davie Witt, and an unknown 'wagon boy.'

"To the Baptists belong the honor of leading in the Temperance reformation; and for that reason I put the tablet into Ash Camp Church within a few feet of the spot where Clopton stood that day; four miles out from Keysville, I picked up the broken bottle, which I have, and treasure as a relic."

He was born near Lynchburg, Virginia, on October 16th, his parents being John W. and Mary T. Wildman; his only sister became Mrs. F. V. Ogden. After Richmond College he spent two years at the Southern Baptist Theological Seminary, Greenville, South Carolina. He was baptized by Dr. C. C. Bitting in Burton's Creek, near Lynchburg, April 29, 1869. He was ordained August 6, 1876. He was married May 29, 1878, to Miss Alice M. Davis (daughter of Rev. James A. and Martha Davis) at Bedford City, Virginia, Rev. Cornelius Tyree performing the ceremony. His own record shows the churches and fields that he served: Fincastle, 1876-81; Mill Creek, 1876-78; Enon and Roanoke, 1881-84; Laurinburg, North Carolina, 1885-87; Greenville, North Carolina, 1887-89; Pisgah and Sharon, Virginia, 1889-92; Wadesboro, North Carolina, 1892-93; South Boston, 1893-1904; Herndon, Virginia, 1904-05; Chapel Hill, 1904-08; Sanford, Florida, 1909-13; Black Walnut and Aaron's Creek, 1913-14; so far his record, then Hillsboro, 1915-20; Cluster Springs, 1920-29. He was survived by his wife and two sons, W. D. Wildman, Petersburg, and J. R. Wildman, Wytheville.

He died December 31st, the funeral was at the Burkeville Baptist Church, January 2, 1934, and the burial at Spring Hill Cemetery, Lynchburg.

## JOHN WILLIAM MITCHELL
1856–1933

He was tall and slim in figure, genial in spirit, with a kind heart, an alert mind, and was capable of much hard work and patient effort. He labored faithfully in the Kingdom of God as teacher, pastor, and editor. His final work was as pastor of the Liberty Church, Jacksonville, Florida. In the course of his ministry he preached 4,650 sermons, and baptized 1,100 persons and married 3,000 couples. His parents were James Randolph Mitchell and Nancy Maria Wright and his birthplace, Franklin County, Virginia; on May 5th he first saw the light; his brothers and sister, were Joshua, Thomas, Emma, Benjamin, Charley and George.

He was baptized in June, 1877, by the Rev. John Lee Taylor at Fairmount Baptist Church, Franklin County. He was licensed to preach by this church in August, 1878, and by it also ordained; this was in February, 1880. He was married on September 24, 1888, to Miss Jennie Kate Morehead, at Dublin, Virginia. the ceremony being performed by Rev. J. M. Luck. The bride's parents were Mr. and Mrs. B. F. Morehead. He was a student at Richmond College, 1883-85; he graduated at Crozer Theological Seminary, Chester, Pennsylvania, in 1888, and received the degree of D. D. in 1905, from Georgetown College, Kentucky.

His pastorates were Hillsboro and Mountain Plain (Albemarle Association), 1888-91; Wytheville, Virginia, 1891-94; South Street, Portsmouth, Virginia, 1894-1902. He was co-editor of the *Religious Herald,* Richmond, Virginia, 1902-07; editor of the *Baptist Banner,* Parkersburg, West Virginia, 1907-18, and editor of the *Florida Baptist Witness,* Jacksonville, Florida, 1918-28. The sudden death of his wife, December 13, 1921, was the result of an accident on the street in Jacksonville.

"Mrs. Mitchell was a woman of fine intelligence and of amiable and lovable temper, a faithful and devoted wife and mother, a steadfast friend and a devout and loyal Christian."

His children were: Jennie, John William, James Franklin, Theodosia, and Mattie.

After being confined to the house about a year, during which time "he spoke much of his old friends in the Virginias

and was anxious to go on home and meet them and the Saviour," he died at his home in Jacksonville, Florida, November 13th.

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## FRANK LEWIS HARDY
### 1879–1933

He was born in Botetourt County, went to school in Salem, studied at Richmond College, was licensed to preach at the Court Street Church, Portsmouth; was ordained at Sharon Church, King and Queen County, was pastor first at Sharon and Beulah churches and then at Cool Spring (Hanover County) and Goochland Church, was married to a Virginia girl at Bethlehem Church, Henrico County, by Rev. Dr. James Nelson, he and his wife being children of Virginia Baptist preachers—this Virginia Baptist preacher "boy" was given or loaned by the Old Dominion to other states for all his preaching years after his Seminary days (save his Norfolk pastorate). He was the son of Rev. Leslie T. Hardy and Kate Miller. This father and his son Rev. Allen Forrest Hardy both died the same week and sketches of their lives are found in "Series IV, Virginia Baptist Ministers."

At Richmond College where he entered in September, 1903, he played for several years on the football team as fullback; this interest in athletics never forsook him and in his last pastorate at Troy, Alabama, he was with the eleven just before a game they scarcely expected to win; they were nervous and discouraged; he asked to say a few words: "Boys, you've got to fight, the odds are against you, but if you will put out what is in you, it means you will be victorious"; they won the game by a score of sixteen to naught; no wonder that a few days after his sudden death, between "halves," they stood silent for a moment and sounded "taps" in his honor.

While at college he was married to Miss Carolyn Eunice Kirk, the daughter of Rev. James O. Kirk and Carrie V. Fleet; it was "a rare day in June," the country church was decorated with palms and roses and daisies, and the bride wore blue taffeta and a blue hat and accessories. Soon the

young couple were at "Louisville" for the young preacher's theological studies, but the load was too heavy; he must needs give up "Louisville," great sacrifice though it was to them to leave, even for a season, an atmosphere so quickening mentally and spiritually. Later he returned to Louisville and graduated, the president of his class. An unsolicited call came, it seemed indeed from God, and so the next five years were spent in Indiana, first in the pastorate of the Columbus Church and then at Lebanon. Scarcely had his work with the latter church started when one Sunday morning during the sermon a fire broke out and soon the meeting-house was a pile of ashes; within fifteen months a new church was erected; the one destroyed by flames had cost some $7,000.00; the new temple about $35,000.00. Soon Mr. Hardy completed the discourse interrupted by the conflagration, and the newspapers said it was the longest sermon ever preached, a year and three months long. A cut of this handsome house of God appeared in our *Religious Herald* with the picture of the pastor as an inset. Dr. W. D. Powell preached the dedication sermon and before this service was over the balance of $6,000.00 still due was quickly raised. During his years in the Hoosier State he took rank and responsibility in the work of the denomination.

His years of service in Kentucky were divided between the First Church of Henderson and the church at Russellville. Henderson is a city of some 15,000 inhabitants and the First Baptist Church there just before the coming of Pastor Hardy had passed through "a very great trial" but by the grace of God they at once rallied to the call of their new leader. While at Henderson he had the joy of baptizing his own little daughter Caroline Elizabeth. Russellville was the seat of Bethel College (which gave Pastor Hardy his degree of D. D.), and the Baptist Church there has a noble history, many of its members at that time being of the college faculty. While at Russellville in 1918, Dr. Hardy, for the months of June, July, August and September, was "Camp Pastor" at Camp Shelby, Hattiesburg, Mississippi. Dean Turner said, when Dr. Hardy left Russellville accepting a call to the Central Church, Newman, Georgia, "Dr. Hardy's work in Kentucky was nothing less than phenominal. Kentucky suf-

fers real loss. While we would not pluck one laurel from Dr. Hardy's brow yet we would bring the wreath and place it on the head of his cultured wife." After about two years at Newnan 132 members had been received, 62 of them by baptism; the church had given to all purposes $40,000.00; the pastor's salary was $4,200.00 and a home. From Georgia, Dr. Hardy came back to Virginia, and to the Central Church, Norfolk. In his first six months here Dr. Hardy received 68 members, 34 by baptism and 34 by letter. In 1925 the church gave him an assistant pastor. Once and again while he was in Norfolk he went to help neighboring pastors in revivals. In such work in his own church and in other places he had marked success. In a meeting at Frankfort, Kentucky, 136 were received into the church.

His last field was at the First Church, Troy, Alabama, where the Alabama State Normal, which has some 700 students, is located. At the end of four years as pastor here, Dr. Hardy had received 444 into the church and paid 4,200 visits and the church had given $68,000.00. As he had been in other states, he was active in general denominational work in Alabama; for example, in June, 1928, at the summer conference of the Baptist Union he made an address each night of the three-day session of this gathering.

His death was sudden. After a week's illness with bronchial pneumonia, on October 18th he passed away. He was survived by his widow; his mother; two sons, Frank L. Hardy, Jr., Fleet Kirk Hardy; two daughters, Mrs. George Miles Freeman and Miss Kate Burnley Hardy; one granddaughter, Carolyn Frances Freeman, and three brothers, Walter C., Charleston, West Virginia, J. Howell, of Bluefield, West Virginia, and Lacey P., Ashland, Kentucky. Two of his sisters, Mrs. Calder T. Willingham (for years missionary to Japan) and Mrs. John S. Reed, had preceded him to the grave.

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## WILLOUGHBY A. SNYDER

### 1854–1933

He was the son of John and Rochelle Snyder and was born in Norfolk County, March 6th. He attended the Southern Baptist Theological Seminary and began his min-

istry in 1897. He served as pastor at Central and Reedy Springs (Appomattox), Phoebus, Matthews, Eastern Shore, Waverly, West Norfolk and Mineral. Rev. J. W. Simmons helped him in seven meetings on the Mineral field (Goshen Association), six at Trinity and one at Zion and says of him: "I never labored with a more faithful or zealous man or with one who had a greater passion for souls." He retired from the active ministry, on account of failing health, in 1927. He then brought back his membership to the South Street Church, Portsmouth, where he had labored so faithfully before he entered the ministry.

After a lingering illness, at midnight, April 28th, at his home, 303 Fourth Street, Portsmouth, he passed away. The funeral was conducted by Rev. T. A. Russell and Rev. G. H. Payne. He was survived by his wife (who was Miss Cornelia Ferguson, Appomattox County) and by one son, W. V. Snyder; and two daughters, Mrs. E. L. Davis and Mrs. R. B. Bryant; also by two brothers, J. C. and D. K. Snyder; and one sister, Mrs. R. F. Bosman.

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## WALTER LEE BRITT
### 1861–1934

He was born in Bertie County, North Carolina, and grew up on his father's farm with the early school advantages of that day. He enlisted in the Army and was stationed at Fortress Monroe for five years. It is said that through his leadership the first public prayer service was held in the barracks and that this led to the first Army Y. M. C. A. in the United States. After his army career he attended Richmond College and Crozer Theological Seminary. While at Crozer he supplied for the Shiloh, New Jersey, Church. His other churches were: West Point, Virginia; Stockton Street, Richmond; Big Bethel (Dawsons, Virginia); Davis Shore, Aulander, Richlands, Enfield, all in North Carolina; Stuart's Draft, Yancey Mills, Healing Springs, Keller, Eastern Shore, Stevensburg, all in Virginia; and before Stevensburg, Marion, South Carolina.

He was a fearless champion for the Anti-Saloon League, taking an active part in the election of 1916. During the

World War he was active in civilian service. While in Healing Springs his first wife, Mrs. Gertrude Burnette Britt, died. Some years later he married Mrs. Lillie Blankenship Sisk. At the age of seventy, after being pastor and preacher for thirty-seven years he retired from active service, yet he still loved to preach and often supplied pulpits in and around Richmond. He died Wednesday, March 7th, at his home, 2617 Wise Street, Richmond; the funeral was at the Clopton Street Church and the burial in Maury Cemetery.

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## THOMAS CLAGETT SKINNER
### 1869–1934

He was born (May 22nd) at Upperville, Fauquier County, Virginia, and to the end of his life loved Fauquier and the adjoining county Loudoun, that beautiful section of Piedmont Virginia, where he first saw the light, and every summer he sought to visit his native heath. He gloried in the fact that he was country born and in his urban pastorates enjoyed twitting his parishoners at their ignorance of rural manners and customs. His father was Nathaniel Jackson Skinner; his grandfather was Gabriel Skinner who married Elizabeth Jackson of Virginia. The father of the subject of this sketch died when he was nine years old whereupon his mother took him and his two sisters and moved to Missouri. Dr. Skinner's mother was Julia Augusta Nixon and her father was Jonathan Westwood Nixon who married Mary Castell of Washington, D. C. Here the rest of his boyhood days and his youth were spent. The public schools of Monticello, Missouri, and Quincy. Illinois, gave him his elementary education, and he learned how to work with axe and other implements. One day two youths hitched and yoked two heifers, not rightly reckoning the animals' strength and obstinacy and but for young Skinner, who was chopping at the wood pile the calves would have choked themselves. His early acquaintance with hard manual labor influenced and blessed all his life.

He went through La Grange College, Missouri, supporting himself by caring for the college buildings. Richmond College was his next alma mater and then came Crozer Theological

Seminary where he graduated in 1895. Yet he never rested on his laurels but always hungered for more, so as the years passed on he was found in the summer at the Divinity School, University of Chicago, Union Theological Seminary and at twelve general conferences at Northfield, Massachusetts. While at "Crozer" he sought fuller training in voice and "expression" in Philadelphia.

His ordination took place at Middleburg, Virginia (he had been baptized in 1888 at Quincy, Illinois, by Dr. R. M. Harrison) in 1896, one member of his presbytery being Dr. W. F. Dunaway. These churches filled out his ministry: Lansdowne, Pennsylvania (1896-98); Berkeley Avenue, Norfolk (1898-1901); North Avenue, Baltimore, Maryland (1901-1907); First Church, Roanoke, Virginia (1907-1912); Second Church, Richmond, Virginia (1912-1920); First Church, Columbia, South Carolina (1920-26); First Church, Lynchburg (1926-1934). Dr. Skinner was a believer in not long pastorates, otherwise he might have stayed on and on at any one of these churches. At Roanoke had he continued another lustrum he would have been the outstanding minister in the city of all denominations. In Richmond his "task was to rejuvenate an old church—to keep the influence of mature counsellors and to add the energy of youth." When his work here was over it was believed that his pastorate had been the most notable, with the exception possibly of one, in the annals of the church. While he was in Richmond, his church celebrated its centennial and one year his salary was raised from $4,500.00 to $6,000.00, the membership being just over 1000. During his years in Columbia, when the colleges were in session, there was "standing room only" at his church; and in the region round about, among Baptists the common question was: "Have you heard Dr. Skinner?"; if the answer was "Yes," then the rejoiner was, "Isn't he just great!" and then, "Have we in the State any other preacher who is his equal?" The memorial services held in Lynchburg, by the ministers of other denominations, upon his death was abundant evidence of the place he had in the life of that city.

He was at once a preacher of very high rank, a noble pastor, and a careful and successful organizer of his churches for local and missionary service. With all his rich endowment

for preaching he left nothing to the inspiration of the moment, to his reputation, but was a hard, a constant, a conscientious and prayerful, a systematic worker for his pulpit service. He used and used effectively illustrations which he gathered and preserved most methodically. He had a large cabinet where were stored in a get-at-able way his clippings and his library references.

One day on the train, a brother preacher told an incident which before Sunday, Dr. Skinner felt he could use effectively; to have it accurately, he used a "Special Delivery" letter and asked for a reply in the same way. He loved fun and teasing and jokes. He had naturally a high temper, but it was under good control. He had an orderly mind, as was evidenced in his manner of thinking and his methodical habits. He worked on a schedule and was systematic about everything he did and had a high regard for punctuality. He had trained his memory and he never read his sermons. He usually preached from an outline and wrote his sermons out less frequently, as he grew older. He always expressed the complete sermon to himself. While he did not memorize it it gave him greater ease in delivery to have expressed in words every point and sentence. He used to preach for certain people, if he felt that they needed or wanted a sermon on a particular subject, and his sermons were always preached with the intention of procuring a definite result among the congregation. He tried not only to have I, II, and III, but to arrive somewhere. His commanding figure, his scholarly, aristocratic features, his chaste diction, his impressive delivery, his scrupulous attention to his dress, all these matters added to the impressiveness, the attractiveness, of his sermons, but back of all this was his humble dependence on God. He could not have been the preacher he was had he not constantly prayed. Some of his best sermons were on prayer because he felt so deeply about it. He began every day with his reading of the scripture and meditation and prayer—he felt that to be the most vital and important part of his day. He was indeed one preacher among a thousand. Once on a commencement occasion, he said that a supper of fried chicken, old ham, etc., had ruined his sermon, but it had not.

As seen from the pew, his dignified manner and his lofty utterances led some to count him austere with no small degree of hauteur; but this opinion was scarcely correct; he was approachable, with the simple spirit of a child, not thinking of himself more highly than he ought to think. He loved his pastoral work, never neglected it, finding in it happiness and most valuable preparation for the pulpit. He often spoke of the shepherd heart, and he himself had it. He really enjoyed the contacts with his people and the variety of the views of life they gave him. He would come home well satisfied after an afternoon spent in visiting and say what a good afternoon he'd had. He discussed at home some of the problems he encountered but he never divulged a confidence.

He was concerned about the benevolence of his churches and their training in this direction. He made a distinct contribution to every church he served in its money matters. He believed in a system of financing and organizing a church, and his plan worked wherever he tried it and most of the churches continued to use his method after he left them. He believed in organizing to utilize as many people as possible.

He found rest and pleasure in physical activity; when he was in Roanoke, he had a very small patch of ground which he worked himself and which responded to his love and labor with vegetables, fruits and flowers of which he was justly proud. He was a good swimmer, played tennis fairly well, rode horseback when in the country, and later took up golf which he enjoyed immensely and he always loved to walk.

He loved to read; he was not a rapid reader, and as his life became fuller and busier, his reading was more confined to books bearing on his work as pastor and preacher and books of sermons. He also enjoyed greatly the novels and other books he read for pleasure, and talked about them and recalled the characters and incidents therein long afterwards. He possessed an unusually retentive mind, and though he was not technically a scholar he was of scholarly aptitudes and a man who did his own thinking and could always defend the conclusions he reached.

The Virginia Baptist Brotherhood esteemed him, believed in his ability and integrity, and honored him and used him in numerous places of responsibility and trust. His alma

mater (Richmond College) gave him the degree of D. D. and later he was on the Board of Trustees of this institution; he was a member of the State Board of Missions and Education; he was also on the (Salem) Orphanage Board and one of the trustees of the (Lynchburg) Baptist Hospital. He was president of the General Association of Virginia. His sisters are Mrs. H. M. Kendrick, Washington, D. C., and Mrs. H. L. Foley, Washington, D. C. Dr. Skinner's only child is Miss Mary Elizabeth Skinner of Lynchburg, Virginia.

Other states and the Southern Baptist Convention called on him for official denominational service.

He was married October 15, 1901, to Miss Frances Florence Burnett, a member of the First Baptist Church, Baltimore, the ceremony being performed by the Rev. Curtis Lee Laws (a cousin of the groom) who married Grace Elizabeth a sister of the bride; the bride's parents were Joseph Parrott Burnett and Elizabeth Standiford. Their other three daughters were Margaret Keyes (deceased), Emma (now Mrs. Wm. Hollis Kellum), and Carrie.

Mrs. Skinner passed away June 23, 1928, during her husband's Lynchburg pastorate, and her body was carried to Baltimore for burial.

His death after an illness of only a few days took place on Friday night, January 19th. The funeral, on Sunday, January 21st, was conducted by the Lynchburg Baptist pastors.

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## L. B. UNDERWOOD
### 1859(?)–1934

He died at his home in Irvington on Monday, January 16th. He was born in Hillsville, Pennsylvania, seventy-five years ago. He was the youngest of four brothers. He was educated in the public schools of his native state and was a graduate of the Crozer Theological Seminary.

The greater number of the years of this good man's ministry were spent in the North. He held pastorates in Corning, New York; Painted Post, New York; Wayne, New York; Beaver Falls, Pennsylvania; Barnsboro, Pennsylvania; Brookville, Pennsylvania; Sykesville, Pennsylvania, and at Cam-

bridge Springs, Pennsylvania, where he served as pastor twice, for a total of fifteen years. In Virginia he held two pastorates—at Waverly, in Sussex County, and at Farnham in Richmond County. While at Farnham he served the Jerusalem and Farnham Baptist churches for ten years. It was from this pastorate that he retired in 1932 and settled in Irvington. While living in Irvington Mr. Underwood supplied the pulpit of the White Stone Baptist Church.

He was a thorough scholar of the Word of God. He wrote several tracts on denominational and doctrinal subjects. His preaching was definitely and thoroughly Biblical. He was a good pastor and greatly beloved by the people whom he served. All who knew him were struck with the modesty of the man. His greatest concern, after he retired from the active pastorate, was that he should not become a hindrance or nuisance to the resident minister under whom he sat to worship.

We shall miss him. He lived here long enough for us to get to appreciate his quiet, unobtrusive contribution to our church and community. His influence will linger long with us.

His body was tenderly laid to rest in the cemetery of the Irvington Baptist Church. Surviving are his widow, Cora Hyatt Underwood, a daughter, Mrs. M. J. Kennedy of Rochester, New York; two sons, Willis J. Underwood and Alfred L. Underwood of Yorktown, Virginia; a brother, John Underwood of Terrill, Ohio, and two small grandchildren of Rochester, New York.

(From the Minutes of the General Association.)

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## ROBERT VAN DEVENTER
### 1857–1934

From Savannah, Georgia, in 1920, he wrote to the *Religious Herald:*

"My Dear Dr. Pitt.—There are those in the home State who will be interested to know that this month brings to me the fiftieth anniversary of my ordination in the Baptist ministry. August 27, 1878, I was ordained in the Baptist church in Smithfield, Virginia. I had been licensed some time before

my ordination by the Freemason Street Baptist Church, Norfolk, Virginia, when Dr. W. D. Thomas, of blessed memory, was pastor. My first pastorate after leaving Crozer Seminary was in Berkley, Virginia. The little church had no house of worship, but the Wests, Pritchards, Blivens, Hysleps and others just as ready helped the boy preacher in this task. Drs. Hume, Deans, Speight had served the church, and I entered into their labors. Since those days Drs. Hobday, Skinner and Duke, with others as capable, have led the church into larger service. This preacher cannot forget the kindness of the Freemason Street Church through its great leader, Dr. Thomas, for his inspiration in my life.

Some in the church will remember the preacher of those days. To them I send greetings and my love through the *Herald,* which I have read for more than a half century. When a boy in my father's home in Smithfield I read the articles written by Dr. Hatcher, T. T. Eaton, Drs. Jeter and Bitting, Dr. Dickinson's story of "climbing the June hill," and other striking words that have lived with me all the years.

Cordially,

Robert Van Deventer."

In 1925 he returned to Virginia and to Newport News being open to supply work and for lectures on archaeology and literary subjects. Then came his last pastorate at Pembroke, Georgia.

His ministry beyond the bounds of Virginia was fruitful and felicitous. Here were these pastorates: Edenton, North Carolina; Henderson, North Carolina, erected church building; Burlington, North Carolina, erected church building; Hawkinsville, Georgia, 1896-99; Duffy Street (Bull Street), Savannah, Georgia, 1900-08; Jackson, Georgia, 1908-25, erected church building; Pembroke, Georgia, 1926-34; erected church building.

Scarcely had his pastorate at Pembroke started when the church house was destroyed by fire; there was no insurance. Under his leadership a new and much more costly house was erected. He was a leader among the young people and zealous in training his people in missionary benevolence. His pious

life and spirit blessed his people in their homes. The minutes of the New Sunburg Association, Georgia, for 1934, contained his picture and a record of his ministry.

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## LLOYD TILGHMAN WILSON
### 1866–1934

"At the age of nineteen, he was elected superintendent of the Sunday school of the First Baptist Church, Paducah, Kentucky, which position he filled for six years. Two years later, he was ordained a deacon in this church. His advent into the ministry came as a complete surprise to those dearest to him. He was engaged in the tobacco business with a Mr. Puryear, a Virginian, handling select grades of tobacco, which was shipped to the foreign markets. His business hours were from nine until two o'clock. Thus he had much leisure time. He became interested in a small mission church—a branch of the First Baptist Church, Paducah. Since he had no conveyance of any kind, he purchased a bicycle and spent his afternoons and evenings visiting and otherwise establishing the mission. Mrs. Wilson will testify that she literally had no husband during those two years. He preached on the Lord's Day and conducted prayer services. After two years these people requested Dr. Wilson's ordination. This solemn service was conducted by Dr. W. K. Penrod, then pastor of the First Baptist Church.

"The church then began to pay a small salary, every cent of which went into the establishment of the Second Baptist Church, now a larger and more influential church than the First Baptist Church. Some time later he received a call to become pastor of the church at Humboldt, Tennessee. This church flourished under his leadership, one year leading the entire state in missionary gifts. He spent five years in Humboldt. He then received a call to Edgefield Baptist Church, Nashville, following the brilliant Dr. John O. Rust. . . .

"One of the accomplishments of his life of which he was most proud was that he 'discovered' Mrs. W. J. Cox, recognized her great ability and suggested to Southern Baptist women that she would make them a worthy leader. How well Mrs. Cox fulfilled that prediction all Southern Baptist women will attest.

"Dr. Wilson is mentioned in Volume 1928-29 of 'Who's Who in America.' When the Seventy-five Million Campaign was reaching its climax, Dr. Wilson was requested by Dr. Scarbrough to visit certain influential churches in Texas and the Southwest in the interest of this great endeavor. . . .

"Tennessee Baptists very generously contributed the necessary funds for Dr. Wilson to attend the Baptist World Alliance in Stockholm in 1924. He had the honor of speaking to that distinguished body. Reaching London on the return trip he was robbed in Westminster Abbey of a billfold containing practically all of the money he carried, his passport and travelers' checks. The loss was not discovered until the following morning. His steamship was sailing in a few hours. After frantic but ineffectual efforts to retrieve the lost billfold, he rushed to the steamer and endeavored to persuade 'the powers that be' to believe his story and allow him to return to America with the friends with whom he had sailed and traveled. The authorities were adamant until it occurred to him to present railroad passes in proof of his identity. This convinced them. They said: 'A man who can carry passes on four American railroads can sail on our ship—passport or no passport.' . . .

"He considered it a priceless privilege to return to Virginia during the last summer of his life, the occasion of the visit being to preach the sermon when the First Baptist Church of Newport News observed their fiftieth anniversary. . . .

"Dr. Wilson had no opportunity for theological training. When he entered the ministry, he had a wife and three children, and had just lost in a financial crisis every dollar he owned. He literally gleaned from the Book its finest precepts and most inspiring messages of truth—and with a fervor ordained with God, he passed them on to hungering multitudes. . . .

"Dr. Wilson's last work was done in Florida. God working in the hearts of Florida Baptist people called him to the land of sunshine and flowers, to milder, happier physical conditions, where he spent four happy, useful years as pastor of the Southside Baptist Church, Lakeland, Florida. He was sick only two weeks. He literally went from his work on earth to his reward in Heaven—a transition that was little short of translation.

"Some thought his outstanding pastorate was Humboldt, Tennessee. He went there in 1899. Humboldt was then a small town church pastorate practically unknown, but before Dr. Wilson left, it was one of the outstanding churches of Tennessee, if not the leading church in her contributions to missions. He had other and stronger churches but never did he do a greater piece of work in any pastorate than in Humboldt. Yet, when from Grace Street, Richmond, Virginia, he went to 'Broadway,' Knoxville, he wrote: 'I feel that I am to do the work of my life in this great field.' His Virginia pastorates were the First Church, Newport News, and Grace Street, Richmond, in each of which places he served some five years. While he was at Newport News there was a great increase in the church's gift to missions; this increase being largely because of the enlistment of the women; and, Mrs. Wilson was the inspiration causing this larger enlistment. In Richmond his work brought a large number into his church, the conclusion of his pastorate being a fruitful protracted meeting, and his last service reaching a climax in a baptismal scene. While at Grace Street he and his wife reached their silver wedding, and the fifteenth anniversary of the beginning of his ministry; his people found this out and memorialized the occasion going into his home in goodly numbers and carrying with them a chest containing one hundred pieces of silver. While in Virginia, he won the affection, esteem and confidence of our Baptist brotherhood."

After Richmond, his pastorates were: Broadway, Knoxville, 1917-19; High Point, 1924 to about 1929; Southside, Lakeland, Florida, from 1929 to his death. After an illness of several weeks, he passed away October 22nd at home, 937 Hollingsworth Road, Lakeland.

The funeral was conducted by Dr. C. M. Crossway and others. There were fifty-three preachers, some of them coming over 200 miles. The interment was at Oak Hill Burial Park. He was survived by his wife (who before her marriage was Miss Helen Hortense Byng of Paducah, Kentucky); a son, Rhey B. Wilson; a daughter, Mrs. Jack Mason Smith; two brothers, Frank and Jamie Wilson; a sister, Mrs. R. E. Faust, and three grandchildren, Janet, Lloyd and

Harry Wilson. Dr. Wilson was born December 16th in Graves County, Kentucky, his parents being: William John and Rebecca Josephine (Eley) Wilson.

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## CHARLES LINWOOD CORBITT
### 1862–1934

He was born at Boykins, Virginia, October 21st, the son of James Madison and Martha Anne Whitney Corbitt (his brother and sisters being: Mrs. Margaret Corbitt Boone, dead; Mrs. Jas. N. Peed, Portsmouth, Virginia, and James Howard Corbitt, Suffolk, Virginia.)

He was converted at the early age of nine years. His parents were both deeply pious and were leaders in the Boykins Church, which they were largely instrumental in founding. His first school days were at the Suffolk Military Academy. Then came Richmond College. Here he became known among his fellows for his genial spirit, his sense of humor, his fund of good stories and his musical gifts; he could play on several musical instruments at the same time and very often did, for the delectation of his fellow students. Here also he gave token of his ability as a speaker, winning in June, 1881, the medal in the Mu Sigma Rho Literary Society, for improvement in debate. His next academic work was at the University of Virginia, where he took the course in law. He practiced this profession, for which he had many qualifications, several years, but feeling called of God to preach he turned his steps to the Southern Baptist Theological Seminary, Louisville, Kentucky. He always felt that the prayers of his mother (to whom he was deeply devoted) led him to decide to preach.

He was ordained at the Boykins Church, July 3, 1897, and went to the pastorate of the Millwood and Rockland churches, Shenandoah Association. The next year he became pastor of the Redbank and Wardtown churches, Accomac Association, where he remained until 1905 when he became superintendent of the Baptist Orphanage at Salem, Virginia. In 1899, he was married to Miss Josephine Weston, daughter of Jordan Brown Weston and Lucy E. Hollomon, both of Hartford County, North Carolina, who survived him as did

their two daughters, Martha Ann (now Mrs. J. F. Chapman, Charlotte, North Carolina) and Josephine Weston and a son, Charles Whitney Corbitt, Charlotte, North Carolina.

He will doubtless be remembered best among Virginia Baptists for his nineteen years at the Orphanage. His varied experience as farmer, teacher, lawyer, pastor and preacher, and his ability to reach all sorts and conditions of men seemed to fit him in a most valuable way for his new, difficult and important work at Salem. The Rev. Dr. Chas. T. Herndon who was the pastor of the Salem Baptist Church and so of the Orphanage and of Mr. Corbitt, gives the following estimate of Mr. Corbitt's service for Virginia Baptists at our orphanage and "home":

"In the prime of his splendid manhood, at the urgent call of the trustees he came to the Orphanage from a pastorate in which he was achieving great things. Through the nineteen years of service, he has proven the wisdom of his brethren in selecting him for that responsible work. Upon the superintendent of the Orphanage there falls a vast detail of a great variety of problems and work, taxing body, mind, and soul. Few men could have stood up under them so long and handled them in so big and successful a way as did Mr. Corbitt.

"The material things done under his administration are noteworthy. When he was installed the Orphanage Hill was unsightly, no grass, no flowers, no shrubs, no walks; a dreary, barren, bleak spot of red clay and exposed rocks. Mr. Corbitt's artistic taste and engineering skill built retaining walls, graded the grounds, adorned them with grass, flowers, shrubs and trees. Under his magic wand it has become a beautiful place. At his suggestion electric lights were installed, an adequate water system furnished, one hundred and ten acres of land added to the institution's holdings. There have been erected four commodious cottages, an infirmary, a printing and two heating plants, a modern cow barn; the land has been improved and a select herd of cows furnishes wholesome milk for the children.

"The great work of the Orphanage is character building. To this hard and soul stirring task Mr. Corbitt has measured well, both as to the influence of his own Christian manliness

and his sound judgment in selecting matrons and teachers. He has shown great Christian generalship and ability in leading and commanding the great family of boys, girls and employees. Many delicate questions of discipline, of policy, of adjustment, of misconduct, and disagreements, daily arise for the decision of the man at once father, friend and judge. As judge for his big community, Mr. Corbitt is impartial and just; as friend to them he is sympathetic, generous; as father of the fatherless, he is dominated by a love that is deep, tender, kind, firm.

"For eight years as his pastor I was in close touch with him and his work. I saw its difficulties, its demands for variety of talent, for breadth of mind, sound judgment, and nobility of character. I am not expressing immature judgment nor uttering extravagant praise when I say Chas. L. Corbitt possesses rare versatility of talent, broad mental grasp and a simple Christian faith. He has placed Virginia Baptists under lasting gratitude for his enduring achievements for the Orphanage."

Upon his retirement from the superintendency of the Orphanage, Mr. Corbitt made his home in Salem, part of this time serving a field at a magnificent distance, and then he and his family moved to Townsend on the Eastern Shore of Virginia, he becoming pastor of Cedar Grove Church; for some time he was connected with the Salem Loan and Trust Company in Salem, and did active work in that bank; he then did local public work as appraiser for Roanoke County with A. M. Bowman. .

He was then appointed lecturer by the Commissioner of Game and Inland Fisheries of Virginia in their state education program. He undertook this work with his accustomed mastery of details. He received special commendation from Major A. Willis Robertson, chairman of the Commission. Mr. Corbitt was by nature a sportsman. In his earlier years nothing afforded him greater pleasure than to rig himself in sports togs and roam the woods and streams in search of game. In his lectures, which were made to assemblies at strategic points and before schools in the different districts of the State, he lived his happy experiences over as he exhorted men and the youth of the State to promote the preservation of birds, game and such interests.

He was an excellent preacher. He approached his subject and theme in a natural and interesting way; his style was conversational; his illustrations simple and to the point; the hearer was impressed from the beginning to the end of the message and helped.

This sketch would be incomplete without the following tribute:

"Dear Mr. Pitt: Please allow me space in the *Herald* for an expression of appreciation of Rev. C. L. Corbitt, a former superintendent of the Baptist Orphanage at Salem.

"A short time ago it was my privilege and pleasure to have Mr. Corbitt in my home as a guest. It had been thirteen years since I had seen him, and it seemed that I could not quell the surge of grateful appreciation that rolled over me without giving it public expression.

"I was only six years of age when my father died, so I can not speak of that relationship from actual knowledge, but I do not believe that he, had he lived, could have more caerfully guarded my upbringing or been more ambitious for my success in life than was my foster father and faithful friend, Rev. C. L. Corbitt.

"To me he was, and is, the embodiment of sincerity, kindness, generosity and unselfishness; and I am convinced that he sacrificed the nineteen best years of his life to the boys and girls of the Baptist Orphanage; and while I do not minimize nor depreciate what the Baptists of Virginia do for their Orphanage (for the writer is profoundly grateful) still that could not be repaid, from a monetary viewpoint, by a beneficiary; but who can estimate the effect of conscientious endeavor, unfailing kindness, well-directed generosity of the power of Christian influence by one in authority, toward the training of a child?

" 'Tis the human touch in the world that counts,
The touch of your hand and mine,
Which means far more to the fainting heart
Than shelter and bread and wine.
For shelter is gone when the night is o'er,
And bread lasts only a day,
But the touch of the hand and the sound of the voice
Sing in the soul alway."

Mrs. Wildman S. Kincheloe."

The tragic death by drowning of his son-in-law, July 30th was too severe for his failing strength and he suddenly passed away on August 23rd.

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## JAMES MONROE COLEMAN
### 1857–1934

In the passing of this man of God, January 17th, one of our best, most faithful Virginia pastors has joined the blood-washed throng. In his forty-three years of steadfast, heroic ministry, we catalogue him with those in Hebrews 11 who endured and triumphed through faith. . . . He was born in Appomattox County, Virginia, January 11th. His parents were Joseph and Eliza Harris Coleman; and he developed a sturdy constitution in rural life, and school days. In early boyhood he was led to Christ under the ministry of that princely country minister, Rev. Thos. N. Johnson, who baptized him into Liberty Chapel Church. As he grew older the conviction that he should preach deepened. To this end he entered Richmond College; thence a course at our Seminary in Louisville. His first pastorate embraced Hopewell, Emmaus and Black Creek churches in New Kent County, Virginia. He was ordained in Hopewell. He was quite happy in his marriage to Miss Margaret Isabel Johnston of Richmond. Of their five children, two grew up; but, alas; in lovely young womanhood, Miss Jean Denham was taken, leaving James alone to afford them the marvelous filial support he has exhibited through their advancing years.

After five years in New Kent, we find him in Mecklenburg County, Virginia, serving South Hill, Ephesus and Olive Branch; here fourteen years of strenuous service. . . .

Bedford County next claimed his zealous ministry for five years, at Forest, Beulah and Thaxton. Amherst Courthouse also shared his sturdy work several years, when he was recalled to Thaxton; whence, after some years, he fitted in his last and one of his greatest pastorates—Basset, Virginia. Here also he led in building a handsome new church. On account of failing health he gave up this valued pastorate, for lighter work at Elon, Hewlit, Virginia. Soon, however . . . he retired, and made his home in Washington, D. C., with

his son. Dr. Johnson, pastor of the National Baptist Memorial Church, writes glowingly of his closing years; of the beautiful character, exquisite cooperation and valuable service he rendered in the various departments of that large city church. . . . The interment was in lovely Hollywood, Richmond, Virginia. . . .

Some five feet ten inches tall, his face would beam in deep earnestness. His churches showed the result of love and devotion to his Lord, his church and the people that loved and cooperated with him. . . . His churches grew, thrived and showed that a godly man led them. . . . No road was too rough, no weather too severe or distance too great in serving his loved people in Christ.

W. S. Royall

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## JESSE FOUNTAIN TURNER
### 1881–1934

He was born in Henry County, Virginia, July 3rd, the son of Jesse Turner and Martha Holland Turner. About 1902 he came to Roanoke to attend the National Business College. Later he worked, for a short time, in the Norfolk and Western shops. He was then employed by the Metropolitan and Massachusetts Mutual Life Insurance companies as an agent. He married Miss Maude C. Mitchell on December 25, 1907. She and three daughters, Claudine, Frances and Mildred survive him.

He was ordained to the ministry November 24, 1923. He became pastor of the Starkey, Cave Spring and Haran churches in 1924. For about three years after 1926 he did evangelistic work in the general section of the State around Roanoke City. He was then called to Norwich where he served until his death. He was clerk of the Valley Association at its sessions at Princeton and Blue Ridge (1920-21). He was a man of fine physique and as a preacher was earnest and especially effective in evangelistic services; under his preaching many souls were added unto the Lord. In the face of great difficulties and sacrifices he gave himself to the gospel ministry.

After a long and painful illness he died Friday night, January 5th, at his home, 110 York Avenue, Wasena, Roanoke City. The funeral on Monday morning, January 8th, at his home, was conducted by Dr. Walter P. Binns, pastor of the First Church, assisted by Drs. R. S. Owens and E. D. Poe.

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## T. BRONSON RAY
### 1868–1934

Dr. T. Bronson Ray was born near the town of Buckeye, Garrard County, Kentucky, August 14th. His father, William Ray was a deacon in the Baptist church of Buckeye for over forty years and was the leading physician of the countryside, beloved by all of his neighbors. His mother, Nancy Jane (Rainey) Ray was a woman "of unusual justness and poise of character, and withal of much fairness." Their home was conspicuous in the community for its Christian atmosphere; the fireside stories which captured their son's youthful imagination were a recital of the heroic adventures of our missionaries. Dr. Ray's boyhood was spent on his father's large farm in the blue grass section, where he followed his favorite pursuits of riding horseback and of fishing. Best of all he loved to accompany his father on long drives with horse and buggy, to visit his patients. If one of these calls happened to lead to a home where there was a "feud" between the neighbors, the boy experienced thrills, when he saw a certain danger depicted on the sullen faces of the groups of men who made way for the physician.

He attended a private school in the neighborhood and was prepared for college by a tutor who was famed throughout the countryside for his rare scholarship. During the four years which he spent at Georgetown College, Dr. Ray was respected for the thoroughness with which he performed every task and for the considerable measure of independence of his thinking. A classmate writes: "He was actively interested in the campus life of the college and in the Y. M. C. A. work, and he was conspicuously useful in the religious life of the local church. He was easily the best student preacher

of his college generation and his services were much in demand by the churches in Central Kentucky." He was leader in the movement which at that period so gripped our colleges for the evangelism of the world, and the interest in Foreign Missions which had been growing since his boyhood days became stronger throughout his college years. Dr. Ray received the degree of Master of Theology in 1898 after spending three years at the Southern Baptist Theological Seminary, Louisville. In the same year he was ordained in the ministry at Georgetown, Kentucky, during the pastorate of Dr. Z. T. Cody who with Dr. John A. Broadus formed the presbytery. Some months later he assumed the pastorate of Immanuel Baptist Church, Nashville, Tennessee. The eight years spent there were fruitful for his congregation and significant for him in laying foundations for his future work. As a young pastor he was a member of the Sunday School Board of the Southern Baptist Convention, of the Board of Missions of the Tennessee Convention, of the Tennessee Baptist Orphans' Home, and of the City Mission Board. In these years he discovered what was to be his major contribution to the church of Christ. He dedicated his service to the Cause of Foreign Missions.

The Educational Department of the Foreign Mission Board was started under the leadership of Dr. R. J. Willingham, and on November 1, 1906, Dr. Ray was elected educational secretary and he came to make his home in Richmond, Virginia. He brought to his task conviction and enthusiasm, and fresh impetus was given to foreign mission work through the creation of distinctly missionary literature. He not only wrote and edited suitable books, but also promoted the organization of Mission Study classes. At the end of his eight years of association with the Educational Department he had the satisfaction of seeing thousands of Southern Baptists studying the map of the world. Many as were his contributions to the cause, not one was more far-reaching and productive than his work as educational secretary.

In 1912 Dr. Ray became leader for the celebration of the Centennial of Andoniram Judson, when our churches honored the memory of the great missionary by giving $1,250,000 for

missionary enterprise. The movement lifted Southern Baptists to a high level of missionary interest.

Dr. Ray assumed the duties of foreign secretary of the Foreign Mission Board from 1914 until 1927, when he became associate secretary. From 1930 to 1933 he was executive secretary. On his retirement in October, 1933, he was made secretary emeritus. In the twenty-seven years during which he served Southern Baptists, he visited mission fields in Europe, 1905; Brazil, Argentine, Chile, Spain, 1910; Mexico, 1921; Japan and China, 1921-22; Brazil and Argentina in 1930. Perhaps no man ever had so complete a knowledge of our foreign fields as Dr. Ray. Not only did he know the different fields, their conditions and needs, but he had intimate knowledge of the individual missionaries and their peculiar problems. A straight line ran from his work shop to every station in other lands established by Southern Baptists. A missionary in Africa writes: "At the time of our appointment Dr. Ray said, 'I want you to know I am taking you on my heart'." And truly he did carry the missionaries and their families on his heart. One of the greatest contributions which he made to the cause were his letters to the missionaries, these were not studied efforts, but human, helpful expressions of encouragement prompted by his own optimism which was the outgrowth of his abounding faith. Among the hundreds of tributes paid to Dr. Ray after his death, missionaries have written: "He was a friend to all of us; wherever there is a Southern Baptist missionary there is a sadder heart; we knew he was interested in our joys and our sorrows." . . . "Our faithful friend for over twenty years, he never failed us once." . . . "We have felt that he was one to whom we could go and discuss problems, even of a personal nature." . . . "He had the gift in his letter writing of making one feel he was really interested personally and not merely as an official —he was the missionary's friend." . . . "To me personally Dr. Ray was an elder brother."

When Dr. and Mrs. Ray moved to Richmond they lived in the city until they built a house in the suburb of Ginter Park. In this hospitable home it was a never-ending joy to them to entertain the missionaries who came to Richmond. In addition to this entertaining Dr. Ray had the beautiful

custom of having the Chinese students at the University of Richmond for Christmas dinner.

Always a lover of nature, Dr. Ray found recreation and refreshment in the cultivation of his garden where he raised flowers and fine vegetables. It was a rare pleasure to accompany him on a tour of his garden and see his delight over a bed of roses which he particularly loved or a grouping of columbine and delphinium which he raised from seed. All of his friends shared the bounty of his garden, for his generosity knew no bounds. Often too, he loved to follow his boytime pursuit of fishing, when, for a time he could lay aside his heavy responsibilities as he watched a cork bobbing on the water.

Dr. Ray was the author of several books on missions, Dr. W. O. Carver, who wrote the introduction of his book, "Only a Missionary," says of him: "Dr. Ray is a conservative New Testament Christian with a passion for the Will of Jesus Christ to be done in the life of the world . . . it is a reason for gratitude that so sane and Biblical a presentation of the principles of missions should be given." He wrote "Brazilian Sketches," "Southern Baptist Foreign Missions," and a few days before his death he completed a book—"The Great Adventure," which he was sending out in the hope that it might stir Southern Baptists to renew their loyalty to missions. He edited "Highway of Mission Thought" (1907) and *The Foreign Mission Journal.*

Dr. Solon B. Cousins writing of Dr. Ray in *Home and Foreign Fields,* March 1934, says: "His achievements were never spectacular but they were solid. His was not a passion of words but of soul, he never doubted in the ultimate triumph of the gospel. Nor was his faith ever shaken in the willingness of his brethren to respond to the world-call of the Master. His term of service with the Board covered eventful years—years of expansion, when a new spirit laid hold upon our people; trying years, when enthusiasm cooled and offerings declined; crucial years when readjustments and curtailments were inevitable. But in season and out, always and everywhere, his zeal was unflagging, his hope undiscourageable."

After a brief illness, following a heart attack, Dr. Ray died in his home in Richmond on January 15th. At the simple funeral service, Dr. Charles W. Daniel, his pastor and long time friend, spoke beautifully and tenderly of Dr. Ray's Christian life, his devotion to the church of the Living God, and his longing to see Christ enthroned in all the earth.

Dr. Ray was married three times. He is survived by his wife, Mrs. Betty Eula Murfee Ray, and his daughter, Miss Mary Nancy Ray, whose mother, Mrs. Davie Bruce Jasper Ray (Plano, Texas) was Dr. Ray's second wife. His first wife was Mrs. Maud Waits Ray of Georgetown, Kentucky.

Jane Taylor Duke

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## CHARLES THOMAS TAYLOR
### 1867–1934

His service first as assistant secretary for some eleven years of the General Association and then as secretary had made his face and form and voice familiar to Virginia Baptists. At Petersburg in February his unusually strong body, his erect carriage, gave no suggestion that in less than three months he would pass away. A postal written by him only eleven days before his death (giving information for this volume about a brother preacher) and signed "Very fraternally yours," gave no indication of infirmity. Verily he died in harness. A sketch of his grandfather, Rev. Samuel Taylor (1811-75), is found in the Third Series, "Virginia Baptist Ministers," pp. 184-5, and his parents were John Samuel and Ann Frances Burgess Taylor. The other children in this home were D. M. Taylor, E. S. Taylor, Mabel J. Taylor and Mrs. T. R. Sanford. While his grandfather cared for his farm this was not to the neglect of his churches; on this farm this grandson spent his boyhood being about nine years old when this grandfather died. He was baptized when he was about ten years old at Second Branch Church by Rev. J. A. Leslie. "He was educated at Homestead Academy, Richmond College, where he received his M. A. degree in 1892, and the Southern Baptist Theological Seminary, where he received his Th. M. degree in 1895. For years he had

hoped to go to the foreign field as a missionary. Since the Foreign Mission Board was unable to send him when he graduated from the Seminary, he devoted himself during his ministry to the task of interesting others in the cause of Foreign Missions. He one time experienced the thrill of a missionary when he preached six sermons at Jornado, New Mexico, where only one sermon had been preached, and grown men had never heard the word of God. Fifteen persons professed faith and organized a Bible school there."

While his address was still "Richmond College" he was ordained August 23, 1891, at Waller's Church (organized in 1769) Spotsylvania County, his first church. When his course at Louisville was finished his ministry began more fully with his pastorate on the Glade Spring field.

"During the forty-three years of his ministry Mr. Taylor served ten pastoral fields, embodying thirty-four churches and twelve mission stations in Virginia, Tennessee and New Mexico. Tirelessly he proclaimed the gospel in 216 different churches and 103 mission stations. At the time of his death he had preached 6,251 sermons, and baptized nearly 800 people. Many of the seven hundred whom he led to confess their faith in Jesus were brought to decision in personal conversation, for it was in their homes that Mr. Taylor learned to know and love them. Not sparing himself because of weather conditions, season, or hour, he traveled more than 15,000 miles on horseback, many miles by train and buggy, and more than 100,000 miles by automobile to serve his 'flocks'."

The Minutes of the General Association show this chronology for his Virginia churches and "fields": Glade Spring, Friendship, Saltville, and also for shorter periods Riverside, Middle Fork, Vision, South Fork Mountain View and Chilhowie. (This group of churches was in the Lebanon Association.) His next field, in the New River Association, had these churches: Baptist Union, Fellowship, Liberty Hill and Young's Chapel, Independence (he was here 1906-07). His next charge was the West Bristol Church, 1908-11. His next Virginia field was in the Blue Ridge Association, the churches being New Hope, Stuart, High Point (1919). Emporia (Petersburg Association) has two Baptist churches

both having the same pastor; here he labored from 1920 to 1925. His last pastorate (Potomac Association) had these churches: Hamilton, Round Hill, Ketoctin, Purcellville; here he continued from 1926 to the day of his death. In New Mexico he was pastor at Raton, when he was seeking the restoration of his wife's health; he was six years in New Mexico. Upon his return to Virginia he did supply work for a season at Hermitage and Glebe Landing in Middlesex and at Mt. Zion in Lunenburg County and at Farmville.

"He was a ministering pastor. During the years, he made over 18,300 pastoral calls. He was always ready to visit the sick and comfort the distressed. Acquainted with grief, he shared their sorrows and mourned their losses. He was concerned over their troubles, temporal and spiritual, and willingly gave understanding counsel to the perplexed. In him, the friendless found a friend; the young, a sympathetic adviser; the sinner, a pleading Christian; the Christian worker, a staunch ally.

"In his denomination Mr. Taylor was valued for his discriminating judgment, wise counsel, and calm courage. He was a vigorous and progressive Baptist. Though he was not radical, he usually thought with the man of decided opinions and firm convictions, he was fearless in expressing his views and dauntless in upholding his judgments. Though many frequently disagreed with him, none failed to recognize and respect his sincerity. In civic and religious circles, his opinions were valued, for they were based on intelligent consideration, keen insight, and fair judgment. A strong, able leader with a penchant for work and a great love of humanity, he ever strove to further the cause of righteousness in church and community alike.

"He held a number of important offices. For several years he represented the State of New Mexico on the Foreign Mission Board of the Southern Baptist Convention. At the time of his death he was moderator of the Potomac Association, recording secretary of the Virginia Baptist General Association, member of the Executive Committee of the Association, president of the Loudoun County Ministerial Association and chairman of the Emergency Committee of Nine in the County which served as an executive committee

for the County Committee of One Hundred organized to oppose repeal of the dry laws and promote temperance in the County.

"April 15, 1934, Mr. Taylor held his last public service. In the morning he presided at the anniversary service which celebrated the forty-fifth anniversary of the organization of the Hamilton Baptist Church and the eighth anniversary of the beginning of his pastorate there. In the evening he filled his regular appointment in the Purcellville Church. Wednesday morning, April 18, he suffered a severe attack of angina pectoris. Though he at first improved so much that it seemed he would recover, he suffered a relapse and on May 18, suddenly slipped away into the presence of his Master.

"Those weeks of his illness were trying weeks for him because he could not be about his Father's business, but they were happy weeks because a host of friends from far and near sent him messages and tokens of love and appreciation of him and the services he had so generously given. Each word of sympathy brought a warm glow to his heart and was cherished in the lonely hours. Each token brought an exclamation of gratitude to his lips and made a day more bright for him."

While pastor at Glade Spring he met there Miss Minnie Kelly, daughter of Captain Francis White Kelly and Mary Margaret Sexton and was married to her June 6, 1900. The ceremony was performed by Rev. J. Manning Dunaway. This "was a singularly happy union of sympathetic understanding and mutual devotion which filled their home with a harmony apparent to all who enjoyed their hospitality." The three daughters who survived him (and Mrs. Taylor) were Miss Margaret S. Taylor, Mrs. Kenneth S. Myers, Warrenton, and Mrs. C. L. Adams.

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## GEORGE THOMAS LUMPKIN
### 1873–1934

"The many Virginia friends of this good minister of Jesus Christ were greatly shocked and deeply grieved when tidings came on the afternoon of January 24th that he had suddenly and quietly slipped away from us to his heavenly

reward while sitting beside the radio in his home at Winston-Salem, North Carolina. He was born in King and Queen County, Virginia, September 15th, the son of Richard L. Lumpkin and his wife, Elizabeth Courtney. At a very early age he was converted and united with the Mattaponi Church, one of the oldest Baptist churches in Virginia. At sixteen he worked in a store at Center Cross, Virginia, and later became a partner in the business of Clarkson & Lumpkin. In 1896 he entered Richmond College, where he remained four years, graduating in 1900. During his college days he served acceptably and efficiently as a student pastor. Being financially unable to go on to the Seminary, the accepted the pastorate of a field in North Carolina composed of Weldon and Roanoke Rapids Baptist churches. In 1902 he entered the Southern Baptist Theological Seminary. Six months before his graduation he was called to the pastorate of the Scotland Neck Baptist Church and Dr. J. D. Huffman supplied for him until he graduated. While here he was married to Miss Kate Bagley, daughter of Professor L. W. Bagley, and great-granddaughter of Dr. Samuel Waite, first president of Wake Forest College. His success in no small degree was due to her influence and splendid Christian character. In 1908 he became pastor of a little side street mission church on Broad Street, in Winston-Salem. Soon thereafter he had a new building on Main Street, now known as Brown Memorial. I am informed that for two years, while payments were being made on this church, his wife took boarders for a living, and that they paid his whole salary on the church debt. In 1913 he accepted a call to the Oxford, North Carolina, Church, where he remained for three years. His work at this point was characterized by his splendid leadership in associational work.

"In 1916 he accepted the call of the First Baptist Church of Suffolk, Virginia, where he had a most prosperous and fruitful ministry. When he came to this work the church was struggling under a heavy debt, and under his constructive leadership and his fine business ability it was soon paid off. The church grew steadily in numbers and in spiritual power and vision under his ministry. Some evidences of the prosperity and success of his work here are that his salary was

increased twice during the stay of six years; a medical missionary and his wife, Dr. and Mrs. Jordan, were selected and sent out to China, the church paying their salary; and Rev. Charles Jollay was called as assistant pastor and did a notable work among the young people of the church. Brother Lumpkin took a deep interest in community affairs and wielded a wide influence in the entire city. He has left a large circle of friends in the First and West End churches of this city who will ever cherish the memory of his life and labors among them.

"In January, 1923, he was elected and felt the call of God to take the position of superintendent of the North Carolina Baptist Hospital at Winston-Salem, where the crowning work of his life was done. A. Wayland Cooke pays this beautiful tribute to him and his great work there in the *Biblical Recorder:* 'For eleven years he was its guiding hand. He put his very life into it. He was a man of infinite patience. His deep spirituality pervaded its atmosphere. He placed the hospital upon the hearts of the people of the State. He had many hard problems, but solved them. He was a man of vision, energetic, able and efficient. His understanding heart and his wisdom in dealing with people, yea, his love for them was a solvent for many perplexing situations. Verily, he gave his life for this institution.' He was an untiring worker, a splendid preacher, a faithful and diligent pastor, a tender and sympathizing shepherd of the flock of God. That loving spirit that gave himself unsparingly to meet the needs of others has been removed to a large sphere of activity, where who can doubt life's powers shall find full fruition. 'The aim, if reached or not, makes great the life.' Measured by this standard, his was true greatness; great in purpose, great in sacrificial service, and great in triumphant faith that conquered in the hours of death."

H. J. Goodwin

After lying in state at Brown Memorial Church Friday morning, January 26th, the funeral service was conducted by his pastor, Dr. S. H. Templeman, assisted by Dr. John R. Jester of the First Baptist Church of Winston-Salem, that afternoon at two o'clock. Interment was in Forsythe Memorial Park Cemetery, Winston-Salem.

## EMMETTE EDGAR DUDLEY

### 1867–1934

He was doubly a Dudley for his mother before her marriage was a Dudley; his parents were J. H. and Julie E. Dudley; his birth, April 20th, was at Union Hall, Franklin County. At the age of fourteen he was converted in a meeting at Mt. Ivy Church (at that time known as Old Fork) when the pastor, Rev. T. C. Goggin, was helped by Rev. W. Y. Quisenberry. When he was eighteen years of age, he was superintendent of the Sunday school and actively in business, being successful in both places; but a fire burned in his bones; when he announced his purpose: going to Richmond College to prepare for the ministry, his father asked him a question: "Son, aren't you making a mistake to give up a business in which you are making good for an uncertainty?" His answer was: "Father, I must preach." At Richmond College, Dr. R. H. Pitt aided him in getting material for orations and debates; while a student there, he was called to the Waverly Church and was ordained to preach. After his three years at the Southern Baptist Theological Seminary, Louisville, Kentucky, he accepted a call to the Central Church, Norfolk, Virginia. While here a handsome meeting house was built and dedicated; in this church, he was married December 26, 1901 to Miss Viola Belle Love, a niece of Rev. Dr. J. F. Love, so long secretary of our Foreign Mission Board. "This was an ideal union from which came a happy, godly home." The children of this marriage were: H. Haddon, Lucile, Gladys, Ernest L., Howard, Clara Belle, E. E., Jr., and Gerald Owen. (Alas! in one year—1925—two of these children, Edgar and Gerald, passed away, the former while the family was living in Portsmouth and the latter after they had moved to Appomattox, Virginia.)

His next field was the first Church, Jonesboro, Arkansas. During his six and a half years in this city, a new house of worship was erected, and he was made a member of the State Board; at this time, he received the degree of "D. D." Of Hattiesburg, Mississippi (Main Street), which was his next field, he wrote: "Hattiesburg is a great Baptist city.

More than half of the people who are members of any church are members of the Baptist denomination. The Mississippi Baptist Woman's College is here and has about 250 pupils. The State Normal College is in Hattiesburg and had an attendance last year of 915." Upon leaving Hattiesburg, he returned to Virginia, to the Park View Church, Portsmouth, at a salary of $4,200. His last church field of labor was Rocky Mount in his native county. He became pastor here when they were discouraged, burdened with debt, demoralized. At his death which took place in this town, March 14th, it was said of him, touching his work here: "How gloriously he brought calm out of the storm and spoke peace to troubled souls even as our Master had spoken when he was on earth."

For two periods in his ministry he gave himself wholly to evangelistic work. Among the many, many churches he helped in this way were Shubuta, Mississippi, and these places in Virginia: Difficult Creek, Gate City, Glad Hill, Hebron (Appomattox), Waverly, Troutville, Mt. Ivy, and Altavista. In writing to the *Herald* about a number of his protracted meetings he said: "We had good meetings at all of these places. There were more additions at Glad Hill and at Mt. Ivy, even though these churches are in the very heart of the Hardshell section of Virginia. I sometimes feel as though I ought to give all my time to this section of the State, as I was reared among Hardshell Baptists, and I think I know how to preach all that they preach about being saved by grace through faith, and in addition to this, present man's responsibility to do for himself and for all the world. I saw old men and old women converted. I saw real shouting once again." In another letter to the *Herald* he said: "At this place I saw Brother J. E. Poteat baptize sixty before I left."

After an extended illness, he died March 14th at his home in Rocky Mount. The funeral was held March 16th in Rocky Mount Baptist Church.

Dr. J. P. McCabe, in an article about him said: "Dr. Dudley had great gifts as pastor, preacher, singer, and evangelist, and his great physical strength and endurance enabled him to use these gifts constantly from his boyhood until his illness a few months ago. The churches of which Mr. Dudley was

pastor, the Blue Ridge Association of which he was vice-moderator, and the entire kingdom for which he lived have lost a most valuable leader and preacher whose influence will abide until the end of time."

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## ALBERT McCULLOUGH PADGETT
### 1869–1934

He died in Roanoke, Virginia, on September 11th. The funeral was at Chatham, Virginia, the next day, these Virginia Baptist pastors being present and assisting in the service: H. B. Hardaway, C. J. D. Parker, E. P. Roberson, A. G. Carter, J. M. Shelburne, George Braxton Taylor.

Albert McCullough Padgett was born January 5th near Pedlar Mill, Amherst County, Virginia, being the son of John Padgett and Elizabeth Burton. The ancestors of his father came from Massachusetts and settled in Appomattox County, Virginia. His educational preparation for life began in the schools of his native county; then he studied at Fork Union Military Academy and finally became a student at Richmond College, now the University of Richmond. In each institution of learning which he attended he was outstanding in his Christian influence and work. While at Richmond College, his career as preacher, which was to last thirty-five years, began with his pastorate at Beulah Church, Fluvanna County, and Mount Gilead Church, Goochland County. His next pastorate was at Bethlehem Church, near Richmond. His next home was at Altavista, where his first field was made up of these churches: Altavista, Straightstone and Edge Hill, and then of these: Altavista, Mount Hermon, Greenfield and Gretna; he remained at Altavista nine years. His next charge was Kedron, Campbell County. Then he moved to the extreme southwestern part of the State, and for six years was pastor of the First Church, Big Stone Gap. The Saluda and Urbanna churches in Middlesex County formed the field, where his public ministry closed. This foregoing list of churches does not include many small and weak churches where he often had Sunday afternoon services.

He was married October 25, 1916, to Miss Kate Wilson Cabell, daughter of Dr. William Craghead Cabell and Mary

Watson. His wife survives him; also, one sister, Mrs. Joseph Hamner, of Sacramento, California, and three brothers, namely: Mr. D. L. Padgett of Sacramento, California, Mr. S. Preston Padgett, of Seattle, Washington, and Rev. Bird Padgett of Welch, West Virginia. Mr. Padgett was a consecrated and faithful minister of our Lord Jesus Christ. The following words about another will describe him: "He never cared nor fought for the prizes that most men count precious. He was gentle. He was gracious. He was clean. His mind was active. His spirit was generous. His understanding was born of insight and infinite tolerance. And his life was never moved by narrow motives. He was everything that had gone into the making of the word honor. His greatest gift to his sons and to his time lay in simply being the man that he was." Always unassuming yet possessing the courage of the hero which enabled him to carry high and far the banner of the cross, regardless of the cost to himself. He was a Mason, an Odd Fellow, belonged to the Knights of Pythias and was a Rotarian.

He was filled with a burning zeal to bring a lost world to Christ and even during his busy pastorates found time to conduct evangelistic services when and where most needed. The cause of missions was dear to him and his efforts were rewarded by the larger results obtained for the Kingdom's progress to the ends of the earth. He advocated temperance in all things, but was a fearless and ardent supporter of prohibition from its very beginning. His stainless character, optimistic outlook, and sympathetic attitude endeared him to all with whom he came in contact and especially did the youth of his congregation trust and confide in him. Though his illness was long and painful, he bore his suffering and weakness with Christian fortitude and was an inspiration to all who were near to him. The value of such a life as his cannot be estimated. Thirty-five years a pastor and a preacher! Think of it all! Thirty-five years of *this* preacher, a Sir Galahad in *spirit,* a Barnabas, a son of consolation. Think of the sermons prepared and preached, of the sinners pointed to the Lamb of God, who taketh away the sin of the world, of the sick and suffering visited, of the saints heartened and fed with the bread of life. We cannot know it all; his record is on high.

O Paradise, O Paradise, Who doth not crave for rest,
Who would not seek the happy land where they that love
are blest,
Where loyal hearts and true, stand ever in the light,
All rapture thro' and thro' in God's most holy sight.

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## THOMAS NEWTON MOODY
### 1867–1934

He was born at Cumberland, Mississippi, August 6th, his parents being John Henry Moody, and Millery Watson Moody; his brothers and sisters were Robert, Henry, Martin, Jane, Bettie, and Carrie. He was converted at the age of twelve. He was educated at the Cumberland Grammar School and the Cumberland Institute. He was ordained to preach August 17, 1903, at Hohenlinden, Mississippi; the presbytery being: J. F. Mitchell, T. H. Wilson, A. C. Ball. The "fields" in Mississippi which he served were: County Line (1903-04); Walthall, Duma, Spring Hill (1904-06); College Hill, Double Springs (1906-10); Midway, Bethel (1910-19). His "fields" in Virginia were: Berea, Goochland (1919-25); Judson Memorial Mission Field: Vandola, Sharon, Bethlehem, Cascade (1925-34). Some idea of his life and work in Virginia can be formed from the following clipping from the *Religious Herald,* February, 1928:

"Brother T. N. Moody, pastor of the Judson Memorial Mission Field, recently made his annual report to his church, showing that during the year he had preached 150 times in his own churches, nineteen times elsewhere, and had made five special addresses and conducted chapel in school twenty-nine times. In pastoral work he travelled 6,638 miles, at an approximate cost of $336 and made 374 pastoral visits. He speaks in high terms of the spirit of cooperation among his people of all their marked increase of interest in the budget system of financing the churches. He says that his people responded well in subscribing to the University of Richmond, Cascade, Sharon and Vandola churches, subscribing approximately $1,700. His people made generous gifts to their pastor and family during the year and especially in the joyous Christmas holidays. . . . In recounting these many kindnesses

Pastor Moody adds that he ought not to close without recognizing the generous part which Methodist and Presbyterian friends took in these demonstrations of interest."

He was married three times, his wives being: Effie Hillhouse, Lillie Lenoa Finch, Georgiana Elizabeth McQuary. His children were: Mary Alice, Caroline, Barbara May, Eva Euletha, Ada Ethel, Rosalie, John Hughey, Robert Austin, George Henry, Noel Hosea, Millery Thomas. In personal appearance he was large, heavy set, five feet eleven inches tall, weighed 250 pounds, fair hair, blue eyes, ruddy complexion. He was of jovial disposition, pleasing personality; no wonder that he made friends easily. He died December 11th. His call to depart was sudden though not unexpected. The cause of his death was angina pectoris. The funeral service was at Sharon Church. His body was laid to rest in the Highland Burial Park, Danville, Virginia.

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## TIMOTHY ALEXANDER HALL
### 1854–1934

Timothy Alexander Hall was born in Orange County, Virginia, on May 20th, to James and Hardenia Bunnell Hall. He was educated at the Richardsville High School in Culpeper County and at Richmond College, and was ordained to the ministry by the Oakland Church, Culpeper County.

He served as pastor of the Rock Hill Baptist Church, Stafford County, from 1879 through 1883, and also as pastor of the Ramoth Church in the same county from 1881 through 1883. In 1884 the Manassas Baptist Church was constituted with Brother Hall as its pastor. He led in the erection of their first house of worship and laid the foundation for the future growth of the church. During this pastorate he was also pastor of the Antioch Church in Prince William County and of the Little River Church in Loudoun County. Later he held pastorates of varying length at the Central Avenue Church of Norfolk; at Chatham; Greenville, Tennessee; Lexington, Virginia; Fayetteville, North Carolina; Bruington, Lebanon, and Barboursville, Virginia. During this last pastorate he was also pastor of Fredericks Hall, Louisa County, and Bybee's Road in Fluvanna County. From this

last field ill health caused him to resign in 1927 and to move to Manassas, where he resided until after the death of his second wife.

Brother Hall was married in 1880 to Miss Mary Allison of Culpeper County, the daughter of Robert and Maria Allison. She died in 1885, leaving a son, Walter Harris Hall, now a resident of Clarendon, Virginia.

In August, 1886, Brother Hall married Miss Mary Louis Butler of Prince William County, a daughter of John Henry and Susan Frances Butler, who took an active part in the work of the churches in which her husband served and brought great comfort and cheer to his heart. The quiet rest which he had planned for his old age was broken by her death on January 10, 1929. This was a blow from which he never recovered.

Later Brother Hall moved back to Barboursville, where he held his last pastorate and where he was greatly beloved. Here he died on February 15th. The service at Barboursville was conducted by Rev. E. T. Cox assisted by Rev. H. V. Shenton. His remains were laid in the cemetery at Manassas. Reverends T. D. D. Clark and J. Murray Taylor, former pastors of the Manassas Church conducted the burial service.

Tall, straight, broadshouldered, with strong features and clear eyes, Brother Hall was dignified in manner and presented an impassive and commanding figure in the pulpit. Studious, clear in thought and expression, he spoke with the confidence of knowledge and strong conviction. His was a pleasing personality, radiating strength and reflecting a kindly interest in humanity. Little wonder is it that men heard him gladly!

C. Wirt Trainham

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## ARCHIBALD THOMAS ROBERTSON
### 1863–1934

In an article in the *Watchman-Examiner* about life in Pittsylvania County he said:

"It was my good fortune to spend a week in July at Kentuck Church, in Pittsylvania County, Virginia. In 1863 I was born in this county at my father's estate, Cherbury Cottage, about fifteen miles north of Kentuck Church. My

first twelve years were spent there. I have never got away from the beauty of that home and the charm of the old life that lingered on till the reconstruction days put an end to the old civilization in the South. (Many changes have come in the forty-five years since I was a boy at Cherbury Cottage. Most of the old people have passed on. A few, like J. H. Hargrave, Sr., now nearly a centenarian, still live with memories of the old days.) Many, like my father, cut loose and tried their fortune in other sections. New people have come, but the forests wear the same aspect. The low lying White Oak Mountains still hover on the horizon. The flowers are as pretty as ever. The birds sing their songs with the same exultant joy. The Banister River still runs into the Dan.

### *The Coming of Wealth*

"This portion of Pittsylvania County, the southern and the eastern, is now one of the most noted bright tobacco regions in the land. The soil looks poor, but gives a peculiarly fine texture to the tobacco that is cured a very bright yellow. Often farmers have got a dollar a pound for their tobacco, and year before last several received a dollar and a half. There is a drouth this year in portions of the county, but the farmers are not despondent. They raise also corn and other cereals, fruits and stock. Many handsome houses with modern conveniences (water and electric light) in them add to the comforts of life in the country. Telephones are in every house that connect with Danville. On one Sunday when I preached at Laurel Grove Church I saw not a single horse or buggy. The automobiles were alone visible, and they are bringing good roads and large congregations to the country churches. The children and young people fill the churches with hope and with promise of better things.

### *Wide Awake Churches*

"Kentuck is one of the oldest Baptist churches in the State, and has been a mother almost to all the region round about, including Danville, ten miles away. Once Hardshellism was very strong in this community, but it has gradually disappeared. A number of those country churches (Kentuck,

Laurel Grove, Oak Grove, Mt. Hermon) gave more than $10,000 apiece to the Seventy-five Million Campaign, and they are paying their pledges. They are what are called half-time churches, with preaching every other Sunday and Sunday school every Sunday. One of the two churches will own a home for the pastor who thus lives on one of the fields. Thus Pastor T. E. Peters lives right by Kentuck Church, and Pastor R. W. Grant at Laurel Grove Church, both in comfortable homes with several acres of land for garden and orchard. Both receive better salaries than many town pastors, and both exert a wide and deep influence on the regions round about. The church members remember them also with many kindnesses.

### *The High School and the Church*

"The Laurel Grove Church has a junior high school close to it. The Kentuck Church had last year a standard high school taught in the church building, which has classrooms for the Sunday school. Pupils from this high school pass right on to college. Plans are already on foot for a new building for the high school right near the Kentuck Church. As a result of this interest in the high school these two churches have a score or two of college graduates in their membership, and a score or two of boys and girls now in college. These high schools make it possible for the pastors to guide the young life of the churches to higher levels of service. Already young people are offering themselves for special religious service.

### *The Country Doctor*

"In easy reach of Kentuck Church lives the physician of the community, Dr. Lester, himself an active member of the church and almost the best friend that Pastor Peters has. This is just as it ought to be, like Paul and Luke. These two men are looked up to by the community, and work hand in hand for the advancement of every good cause. There is even talk of a country hospital for the convenience of the country people and for the advantage of convalescents from Danville. Dr. Lester already has a young assistant with him—Dr. Bailey.

*A Teacher Training School*

"Three of these country churches (Kentuck, Laurel Grove, Oak Grove), have now for several years had a teacher training school for Sunday school and Young People's Union workers on the same plan and with the same standards as those held in the cities. This year E. O. Sellers, of the Bible Institute, New Orleans, conducted the singing and made addresses on personal evangelism. Professor A. W. Roper, of Winona Lake, Indiana, was the pianist. Secretary E. J. Wright, of Richmond, was dean of the school and taught the Young People's Union manual. Miss Mattie Guthrie, elementary leader for the State, taught the class in elementary work. There was also a class in the Sunday school manual by Miss Lee. Your correspondent and Pastor R. W. Grant taught the studies in the New Testament. I lectured also on the Epistle of James. There was each evening a country supper served on the grounds (country ham, fried chicken, cake of all sorts and pies), such as city folks dream about. The people are enthusiastic about this work, for they are already seeing the influence of it in better teaching and in the improvement in the young people and the general tone of the church life.

*A Big Negro Church*

"A mile down the pike is a big negro church. And they go to church. They walk, they go in wagons, on horseback, in buggies and a number in automobiles. The negroes here have shared in the general prosperity, for they work, as a rule, on shares of the crop. In some cases they own farms of their own. They dress well when they go to church and show many signs of improvement that are pleasing and hopeful. They sing wonderfully well. If the preachers can only be educated it will mean wonders for the progress of the race and the welfare of the country. They have some ministers of great ability and eloquence, like Dr. Morris, of Norfolk, who I was glad to see recently in the audience at Virginia Beach Encampment. The proposed theological seminary at Memphis for negro Baptist preachers is one of the crying needs of the hour.

*Community Leadership*

"The outstanding feature in this country community life is the leadership of Pastor Peters at Kentuck and of Pastor Grant at Laurel Grove. The people, to be sure, are nearly all Baptists in both communities, but these men would minister to the whole community in any case. They are not content to look on their country pastorates as havens of rest and of retirement. They see these communities as hotbeds for Baptist expansion and development. The church, the high school, the doctor, work with the farmer to make everything count for the ongoing of the kingdom of God. Both these pastors are in their prime. They left good town pastorates to do this country work. There is no place where leadership is more needed than in the country and where it counts for more. One sees the results right before his eyes.

*The Country Women*

"Do not forget the country women. They have their difficulties. Servants are hard to get and harder to keep. They have large families. But the women have bravely met the new conditions of life. They are alert in their church work and are leading the men in liberality and in consecration. The Southern woman explains most that is good and great in Southern life. They keep open house to their friends. They are proud of their children in high school and in college. They are keeping up with the growth in culture and service. They make life worth while for the farmers."

He was the son of John Robertson and Ella Martin. The family moved to North Carolina and young Robertson became a student at Wake Forest College, where he graduated in 1885. For the rest of his life he was at the Southern Baptist Theological Seminary, Louisville, first as student and then as professor. On November 27, 1894, he was married to Miss Ella Thomas Broadus, daughter of Rev. Dr. John A. Broadus; the children of this marriage: John A. Broadus, Eleanor Martin, Charlotte Sinclair, Cary and Archibald Thomas. To set down here the honorary degrees which came to Dr. Robertson is unnecessary if not impossible. As a teacher, author and scholar he is known around the world.

At Louisville from 1895 to 1934 he taught in his classes over five thousand ministers and nearly a thousand women (missionaries and others). As a teacher he taught as one having authority, because of his supreme mastery of his wide field, because of his rich personal experience of the grace of God through Jesus Christ, because of his foundation faith in the Bible as the word of God. Those who sat at his feet never forgot him, his spirit, his methods, his very words. He had no patience with laziness in his students; he was himself the hardest of workers. While his withering sarcasm was overwhelming, it was always for the student's good and his patience and willingness to give time and help to the real seeker for light was without bounds. His way of putting things was often epigrammatic so that it was almost impossible to forget the facts and truths he presented. Nor was his teaching confined to his Louisville class-room. Far and wide across our land he taught groups of pastors and others book upon book of the New Testament, usually using himself for these expositions the Greek text.

The necessary limits of this sketch make it impossible to put down the names of all the books he wrote and published. "Who's Who in America" gives a list having forty-two such volumes; there are here titles not only in English but also in Italian, German and French. These books cover a wide range of subject and thought. Of all these books the most famous one is: "A Grammar of the Greek New Testament in the Light of Historical Research." It has 1,360 pages. It appeared July 1, 1914. In nine years "in spite of the World War and the depression" which followed and "in spite of the great size and cost of this book, three large editions were exhausted and another in press." Nothing comparable to this notable record has we believe occurred since Erasmus first printed his Greek New Testament, 1514, precisely four hundred years before the appearance of Professor Robertson's large grammar.

The best evidence of Dr. Robertson's scholarship is the tribute paid to him by the New Testament Greek scholars of the world upon his sixtieth birthday. Tributes and greetings came to him in a booklet, in German, Greek, Latin, French, Italian, English, from these distinguished teachers

and scholars: Adolph Deissmann (Berlin), Edwin Mayser (Germany), F. W. Grosheide (Holland), Edouard Montet (Geneva), Giovanni Luzzi (Italy), W. Robertson Nicoll (England), Walter Lock (Oxford), A. E. Garvie (London), John Clifford (London), George Milligan (Glasgow), Alex. Souter (Aberdeen), James Stalker (Aberdeen), Harry Ranston (New Zealand), S. Angus (Australia), J. H. Farmer (Canada), Melancthon W. Jacobus (Hartford), Benj. W. Bacon (Yale), Edgar J. Goodspeed (Chicago), D. A. Hayes (Chicago), E. Y. Mullins (Louisville), W. Hersey Davis (Louisville).

As has been already suggested we are to think of Dr. Robertson as a man of unremitting toil. In the large, his daily programme was to teach all the morning, write and study all the afternoon and then the evening was spent with his wife and children with an early to bed. This great scholar was childlike in spirit, loving his brethren and loved by them.

His death was sudden. "He laid down his pen in the midst of full functioning labor; met his Senior Greek class for half the period, dismissed them and was with the Lord two hours and a half later." His death was on September 24th.

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## CHARLES POINDEXTER SCOTT
### 1848–1934

His college mate and life-time friend, Rev. W. T. Hundley in an apprecation of him said: "The subject of this sketch, was born in Orange County, Virginia, December 29th, and died in Henrico County at the home of Dr. J. C. Blanton on the twenty-first of March, at the ripe old age of eighty-five years. In November, 1869, when nearly twenty-one, he was baptized by Dr. Charles Quarles, and in the year 1871 he entered Richmond College as a student for the Gospel ministry, and ten years later took a course of study in theology at the Southern Baptist Seminary in Louisville, Kentucky. Quoting from Dr. T. L. Sydnor's valuable little book, 'Living Epistles,' the following interesting statement is given concerning Dr. Scott's active ministry. 'In addition to various country churches, Dr. Scott has held pastorates at Ashland, Virginia; Venable Street Church, Richmond; First

Baptist Church in Newberry, South Carolina; Warrenton; for the second time at Ashland; Barton Heights, Richmond; Pemberton, Kentucky; and the Baptist church at Keller, Accomac County.' All through his active life Brother Scott was sought as supply for the pulpits of many of the most prominent Baptist churches in Virginia, notably the pulpit of the First Baptist Church of Lynchburg, which he occupied for several months.

"When the Constitutional Convention was held in Richmond, Virginia, some years ago, Scott was appointed chaplain of the body. This convention conferred on him the title of D. D., which honor he worthily wore to the day of his death."

"Charles P. Scott was a preacher of extraordinary ability, possessing the rare gift of an oratory that held and swayed multitudes by the power of its style and quality. He prepared his sermons with great care, writing them in full in his characteristically beautiful hand. He was one of the last of a long line of pulpit orators, in which may be classed such men as George C. Lorimer, P. S. Henson and J. B. Hawthorne. His long life of service as a pastor was fruitful of blessed results in the salvation of souls and the edification and strengthening of the saints. Over two thousand converts were baptized by him. A glorious record this.

"On June 3, 1875, Brother Scott was joined in marriage in the Baptist church at Louisa Court House, Virginia, to Miss Mary Susan Turner, of Caroline County, a young lady of attractive personality and many excellent qualities of mind and heart. Mrs. Scott, who was her husband's faithful and helpful assistant in all things during the nearly sixty years of their married life, survived him, being remarkably well preserved. Dr. and Mrs. Scott were the father and mother of four children, one son and three daughters. The son, C. P. Scott, Jr., died in his twenty-first year. The three daughters, Mrs. Dr. J. C. Blanton, Mrs. H. D. Bosher and Mrs. L. G. Coghill, are still living, as also are nine grandchildren.

"He was a lifelong friend and loyal 'pal' of the writer of this sketch. Our acquaintance and friendship began when we were college mates in 1871, and this friendship ripened into a love that grew stronger as the years went by. It was

my privilege to spend nearly a week with him in the home of his son-in-law, Dr. J. C. Blanton, in the summer of 1932. . . . As I was leaving him—to see his dear face no more on earth—he brought out a beautiful walking stick, or cane, which he had cut and made with his own skillful hands from a Virginia hickory, and handing it to me, said: 'Here, Hundley, is a cane which I want you to have as a reminder of my love for you. You are the only person in the world to whom I would give it.' I accepted it gladly, and am using it. Scott and I were congenial companions; we thought along the same lines on many subjects, and where and when we failed to see things through the same glasses, we laid the glasses aside without the quiver of an eyelid and replaced those having a common focus."

The following tribute and characterization of Dr. Scott is by Rev. James Riddick Laughton, pastor of the Laurel Hill Methodist Church (Richmond), Virginia Conference:

"When I became pastor of Laurel Hill Methodist Church, in October, 1932, the first person whom I met in the new community was the Rev. Charles P. Scott, D. D., a retired Baptist minister. He and Mrs. Scott lived with their daughter and son-in-law, Dr. and Mrs. J. C. Blanton, next to our parsonage. I was impressed with Dr. Scott's appearance. He reminded me of the famous Dr. J. B. Hawthorne. There was the same tall, spare, stately physique; the clear-cut, refined features; the natural dignity, the penetrating eyes, the determined chin, the eloquent mouth. He was a man of distinguished bearing. Last fall when we attended a wedding in the neighborhood the photographer was immensely interested in Dr. Scott. He photographed him in several positions and placed him with punctillious care in every group.

"I delighted in Dr. Scott's company. There was a charm about him that created a pleasing atmosphere wherever he moved. He loved to talk. His conversation was entertaining. He had a keen appreciation of humor. Yet he never forgot the high seriousness of life. One Sunday morning last summer, while I was alone for a few days, and was breakfasting with the Blantons, Dr. Scott walked with me out on the front porch as I was leaving for Sunday school. After a few minutes' chat he rose from his chair, came to me with ex-

tended hand, grasped mine firmly, and fixing his piercing eyes on mine, said, 'May God bless you richly in your ministry this day.' The words and the gracious act fell on my heart like a benediction. I went that day in the strength of that blessing. It abides still. I loved and reverenced Dr. Scott as a son loves and reverences a father in the Gospel.

"Dr. Scott represented a type that has almost disappeared, and whose passing leaves the world poorer. The dignity, grace, culture of an older day; a touch of quaintness that was delightful; a whimsical humor bubbling like a spring, and just as pure; scholarship, piety, a warm heart, pulpit ability of a high order, interest in life which he maintained to the very end, the easy courtesy of high breeding; all these were his. They combined to make him a delightful companion, a beloved member of his adopted community, a friend whose passing leaves a trail of light that leads upward."

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## PHILIP THOMAS HALE
### 1857–1926

His Virginia pastorate was Calvary Church, Roanoke, 1898-1901. He was born August 18, at New Market, Alabama, the son of Dr. Philip Perry Hale and Caroline Susan Gulledge. He graduated with honor from Howard College and at the S. B. T. Seminary, Louisville, and received the honorary degrees of D. D. and LL. D. from Howard College and Union University (Jackson, Tennessee), respectively. His other pastorates were Danville, Kentucky; Birmingham, Alabama; Owensboro, Kentucky.

From 1909 until his death he was financial agent of the Louisville Seminary in which work he was very successful. On December 9, 1885, he was married to Lene Lyle Bolinger of Maysville, Kentucky. In volume thirteen (1924-25) of "Who's Who in America" will be found a fuller sketch of his life; others of these volumes contain his sketch. He was a fluent speaker and preacher and the author of various books. He was killed in a railroad accident, December 23rd.

## CHARLES FRANCIS WHITESCARVER
### 1823–1874

Charles Francis Whitescarver was a son of Frederick and Frances Browning Whitescarver. He was born in Culpeper County, Virginia, January 10th. On December 20, 1849, he married Miss Elvira L. Kyle, of Giles County, Virginia. They had nine children, whose names are as follows: John David, William Robert, Frances, Mary Edwina, Sallie Chapman, Franklin Wayne, Charles Henry, Walter Black, and Lula Boyd.

Mr. Whitescarver was a contemporary of Rev. William Logwood Hatcher, Rev. Gabriel Gray, Rev. J. R. Harrison, Rev. W. R. Gitt, and Rev. John M. Pilcher, D. D. He led a busy life as teacher and preacher. During the Civil War he lived about four miles east of Blacksburg in Montgomery County, where he taught school and preached at Dry Run, Bradshaw's Creek Baptist Churches and others. In 1873 he moved with his famliy to Cave Spring, Roanoke County, where he continued to teach, while he preached at Laurel Ridge and other churches.

Mr. Whitescarver was one of the organizers of the Ministers and Laymen's Institute of the Valley Baptist Association, which was for many years a strong and helpful auxiliary to the Association. His influence as teacher and preacher was far-reaching in Montgomery and Roanoke counties.

It was in his home at Cave Spring that he passed to his heavenly reward on October 12th.

E. C. James

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## WOODWARD R. GITT
### 1836–1874

He was born December 23rd in the town of Kittanning, Armstrong County, Pennsylvania. When he was very young his parents moved to Montgomery County, Virginia, which later proved to be the field where his short but in some

respects brilliant life was spent. The foundation of his education was laid in Roanoke and Emory and Henry colleges. He was possessed of a strong native intellect and an ardent thirst for mental culture; he made good use of his advantages offered by the two institutions that were his nursing mothers. He first thought of becoming a lawyer but after his baptism on October 22, 1854, into the fellowship of the Stillwater Baptist Church, this plan was changed. After years of prayer and careful consideration he decided to enter the ministry and on June 5, 1859, was ordained, Rev. John B. Lee and Rev. Wm. Huff being the presbytery. From this time to the end of his life he devoted his whole time and energy to the proclamation of the gospel. In all this period he was the honored and useful pastor of these (and possibly other) churches in the Valley Association: Alleghany, Catawba, Blacksburg. He was active in the minister's and deacon's institute of the Valley Association attending its sessions, presenting essays and taking part with ability in the discussions. As a debater in the Association he had no superior. As a preacher he was possessed of peculiar power. Prudence was his crowning virtue. He was careful of the fair name of his brethren in the ministry. His devotion to his brethren drew around him a large number of admirers. On January 18th he died at Christiansburg Depot. In June, 1873, he was a delegate from Blacksburg to the great semi-centennal meeting of the General Association in Richmond.

(Based mainly on an obituary prepared by
Rev. J. R. Harrison and preserved by
Mrs. W. W. Argabrite.)

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## CHARLES JUDSON THOMPSON
## —1923

"On Sunday night, September 9th (1923), Rev. C. J. Thompson fell on sleep at a hospital in Statesville. For a year Brother Thompson had suffered from a malady which baffled the skill of the physicians. He suffered great pain and could

find no remedy that brought relief. His flesh became hard and before the end came he was almost helpless. Though his sufferings were intense he never offered a word of complaint. He was perfectly conscious of his condition, and spoke of the end as if he were going home from a visit. He selected the hymns he wanted used at his funeral and asked that there be nothing said that would suggest sadness. The funeral was held from the First Baptist Church, Raleigh, conducted by Dr. O'Kelley, pastor of the church, and by Dr. T. Claggett Skinner, pastor of the First Baptist Church, Columbia, S. C., of which church Brother Thompson was a member at the time of his death.

"Brother Thompson was well known throughout our State and in other states in which he did faithful work for the Master. He was a native of Wake County, North Carolina; was educated at Wake Forest and the Southern Baptist Theological Seminary at Louisville, and began his ministry in this State. He held many important pastorates, among them being the First Church, Lumberton; the College Hill Church, Lynchburg; the First Church, Durham; the Jackson Hill Church, Atlanta.

"For several years Brother Thompson was engaged in general denominational work. He was Field Secretary of the Baptist Mission Board of Virginia for several years, and afterwards district missionary of the Foreign Mission Board. In this State he was at one time financial agent for the Million-Dollar Educational Campaign, which was merged into the 75-Million Campaign, and soliciting agent for the Biblical Recorder. From North Carolina he was called to South Carolina to become Enlistment Secretary of the Mission Board of that State, with headquarters at Columbia. He was in this position at the time of his death.

"In every position he held, whether as pastor or in the general work, Brother Thompson was faithful and put his very best into whatever he did. He was thoroughly conscientious and his zeal often led him to go beyond his strength. He was a man of deep conviction, and at the same time was charitable in his feelings toward those who differed from him.

He was a man of lovable spirit and made friends of all who knew him.

"His wife, one son and two daughters survive Brother Thompson. Mrs. Thompson was Miss Mattie A. Alcott, of Clarksville, Va. Mrs. Robertson, the oldest daughter, lives in Detroit, Michigan, her husband being in the navy. Miss Mae has been elected head of the English Department in Averett College, Danville, Va., and the only son, Samuel, is a physician located in New York City.

"After a life filled with good works, Brother Thompson has heard the 'well done' of the Master, and has entered upon that 'rest that remaineth for the people of God'."

—Editorial in *Biblical Recorder*

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